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SOME PRAGMATIC ELEMENTS IN THE GOSPEL OF MATTHEW

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DURING the last one hundred years the student of the New Testament has changed from the exegete of a literature to the interpreter of a movement. This statement is somewhat epigrammatic in form and is not unpleasing to the ear. Accordingly it is sometimes used with little or no comprehension of the issues involved. But the truth contained in the statement is largely responsible for the transformation of the field of New Testament investigation both as to content and as to method. The chronological area of New Testament study has been increased from approximately one century to four or five, while the range of research has enlarged itself from that of a comparatively small national group and a small literature to the history of the political, social, religious and literary movements of the entire Græco-Roman world. For it is clearly recognized that Christianity did not come to birth and adolescence in a vacuum.

Among the interests that have been stimulated by this change of emphasis is that of the origin of the Gospels. To be sure, such study had its beginnings more than a century ago, but its important developments can be placed largely within

that time. The story of Synoptic literary criticism, at least in outline, is too well known to require survey here. The rather firmly established two-document theory has, however, for some time been showing signs of disintegration in favor of a multi-document theory. But even so scholarly and interesting a volume as Canon Streeter's *The Four Gospels* with its intriguing suggestions has not greatly stimulated interest in the documentary aspects of the Synoptic Problem. The feeling has been gaining ground, and not without some reason, that further investigation along that line alone does not promise commensurate results.

Whether this feeling will prove to be justified or not, it was inevitable that the next step should be in the direction of investigating the methods by which the documents which our Gospel writers used in the composition of their works came into being. That there was a period of oral transmission antedating the writing of any considerable portion of Gospel tradition is admitted. Can we discover the processes of this oral tradition? What determined it? Did it represent accurately the situations it attempted to portray? Does it bring us nearer to the actual history behind the Gospels? Was it colored and changed by need and custom, and, if so, can we find how it was so colored and changed and why it ever took form at all? Thus the interest has changed for the time being from the documents immediately used by the evangelists to the component parts of those documents, to the narratives, the record of deeds, the sayings and teachings which constitute them. That these documents came together by some agglutinative method is not without evidence. But how were the component parts formed and what factors cooperated in their formation and to what degree are they authentic?

Questions like these have given rise to such disciplines in the field of Gospel origins as the investigation of Primitive Christianity from the point of view of the social forces that helped to shape it, using the term " social " in a rather broad

and elastic way. That phase of Gospel study known as *Formgeschichte* is in point here. It is an attempt to discover the component parts of early Gospel tradition by a comparison of their forms with those of known forms of folk-tales and the like. The investigation also has claimed for it a contribution toward distinguishing between the tradition and editorial redaction.

No scholar interested in the problems of New Testament research will do less than welcome every possible new avenue of approach to their solution. Progress toward firm ground in these matters will not come by any one method or line of discovery but by the cooperative effort of all. It is probable that neither the investigation of the " social " origins of Christianity nor the *formgeschichtliche Methode* will do all that their ardent exponents claim for them, but they are both welcome allies in the task of Gospel interpretation.

This article is to concern itself not with *Formgeschichte* but with what might be considered a phase of the " social " investigation of Primitive Christianity as it bears upon Gospel construction, giving " social " the flexible connotation to which reference has previously been made.

It is no new suggestion, yet one not sufficiently recognized in many quarters, that the apologetic interests of the Gospels are of great importance in interpretation. We have, to say the least, not been impetuous in admitting that the Gospels are all, to a degree, " tendency " writings. Still more hesitant are we to give acknowledgment to the fact that the " tendency " influence was present in the formation of the fragmentary elements out of which the larger sources of our Gospels and the Gospels themselves are composed. Some, even many, traditions may have been preserved because of their intrinsic value, but many others were preserved and given permanent form because of their usefulness in a situation which the early Christians had to meet. A proper recognition of this will be of value in understanding not a few sections in our Gospels which

yield meaning only with difficulty where such recognition is withheld.

The practical interests which called forth the writings of Paul and the other epistolary writings of the New Testament as well as those of the strange book which closes our New Testament have long been recognized, and it is now conceded that the knowledge and appreciation of these is a *sine qua non* of any adequate understanding of the documents. The avowed purpose which guided the selection of the material of the Fourth Gospel is stated in that Gospel itself. "Many other signs therefore did Jesus in the presence of his disciples which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20: 30, 31). Yet in the face of so specific a statement too frequently there is no eagerness to use it as a key to unlock some of the Gospel's closed doors. Few discussions relevant to the Fourth Gospel are more illuminating than that of Professor Ernest F. Scott in his volume entitled *The Fourth Gospel: Its Purpose and Theology*. There, in the earlier chapters, he discusses the dominant interest of the whole Gospel as expressly stated and several subsidiary but important aims and purposes, the understanding of which gives explanation to much that is otherwise ambiguous and difficult.

But even if the factor of "tendency" has been admitted for all the rest of the New Testament, there is a pronounced hesitancy to see a similar force operating in the Synoptic Gospels. True, we point to the specific purpose alleged by the author of the Third Gospel and rest rather comfortably upon an assurance of accurate historical investigation and construction. It is, however, only by forgetting our synoptic criticism that we can enjoy that comfort. Some good work has been done in recent years in the investigation of the interests which influenced the formation and selection and arrangement of the traditions which form our Synoptic Gospels, but the common

attitude toward them is that they still remain a depository of accurate and uncontaminated representation of the activities of Jesus. Doubtless more of the Synoptic tradition than some recent investigators seem inclined to admit does take us close to the thought and words of Jesus, but fine and discriminating study is required on the whole matter.

There is no avowed purpose, either primary or secondary, to be found in the pages of either Mark's or Matthew's Gospel. Accordingly, it has often been assumed that no purpose other than that of giving the actual historical narrative of the career of Jesus is present. A comparative study of the first two Gospels gives rise to the suspicion, and this is strengthened by the inclusion in the study of the Third Gospel, that the assumption is too easy a one. Interests which may account for the difference in treatment of similar material there seem to be, and, if they are not always clear and do not always yield to a casual survey, they are nevertheless worthy of careful consideration.

We shall now seek to discover in the Gospel of Matthew some of the interests which appear in the material of that Gospel and which probably account for its use as well as its form and arrangement. A detailed study of the practical aims of the Gospel would transgress the limits of this article; we must confine ourselves to a few of the more obvious. Some of these interests seem to have been present to the mind of the composer of the Gospel; some of them were doubtless represented in his source material.

It is well known that the arrangement of much of the material used in common with one or both of the other Synoptists is different in Matthew from that which is found in them. The topical method of Matthew has long been a matter of comment. The grouping of the parables in chapter thirteen, the gathering of miracle narratives in chapter eight and part of chapter nine, the collection of teaching in chapters five to seven known as the Sermon on the Mount, the mission teaching in

chapter ten, the grouping of instruction on causing offenses, on the value of the saved and lost, and on forgiveness in chapter eighteen are examples of this method. A comparison of these sections with the two other Synoptic Gospels will reveal a marked interest in our evangelist in the organization of similar materials into definite sections. Sometimes the setting of these sections, or parts of them, is quite different from that which we find in synoptic parallels and the interpretation is not seldom affected thereby. Was there present to our writer an instructional or catechetical purpose that accounts for this feature of his Gospel? Did he try to arrange his material with a view to ease of remembering and facility in teaching? The laborious method of reproducing literary documents prevalent at that time would of necessity make their number comparatively few, and the ability to remember and to transmit orally was of greater importance and value than it would be in a day of a multitude of copies. Such an interest in a Gospel may seem to some to be little more than trivial, yet it is by no means without consequence in understanding the writer's presentation.

Of more significance, however, are certain theological and ecclesiastical interests that reveal themselves in our Gospel or its sources. It is not generally known against what odds the early faith in the Messiahship of Jesus had to make its way. When its first proclaimers came forth with their message "Jesus is the Christ" they were met by Jewish taunts and opposition. Among the objections would be the statement that Jesus had done no work which the Messiah was expected to do, that he had fulfilled none of the necessary requirements of that office. Nor, indeed, had he according to Jewish standards. But the crowning objection was the fact that he had died, and died as he had. It is not a matter of wonder that Paul could say of the cross, "To the Jews a cause of offense." The Messiah of the Jews was to triumph over his foes, Jesus had fallen before his enemies. A Messiah who had died in this way was unthinkable to the Jewish mind.

The early Christian missionaries had to meet and overthrow these objections, otherwise they would soon have become a serious hindrance to their cause and would have brought ridicule upon it. The appeal was made to the Jewish Scriptures, and prophecy was searched for passages that could be applied to incidents in the career of Jesus. His death was seen foreshadowed in the fate of the suffering servant of Isaiah's visions and was interpreted vicariously. The sacrificial system also lent its aid in interpreting what threatened to be an almost insurmountable obstacle to the acceptance of Jesus as Messiah.

The controversy was no easy one. It left its echoes in literature for centuries. The interest in demonstrating the Messiahship of Jesus is very evident in the pages of Matthew. It is, of course, not lacking in the other Synoptists but it receives peculiar emphasis in our writer. The opening genealogy traces Jesus through the royal line of David, thus showing that he fulfilled that requirement of "David's Greater Son." The argument from prophecy which appears so frequently in Matthew with its striking introductory formula "in order that it might be fulfilled" is generally an argument to support the Messianic position of Jesus. The Christological situation in the early days of Christianity explains this appeal to "proof-texts."

But if his followers claimed for Jesus the position of Israel's expected Messiah nothing can be clearer than the fact that the nation as such did not so accept him. The chief spread of Christianity was among non-Jews. Perhaps few problems caused more searching of heart among early Jewish Christians than this. The Jewish rejection of Jesus and the Gentile acceptance of him produced a most baffling situation in view of Old Testament messianic hopes. Paul almost agonized over the problem in his letter to the Romans (chapters nine to eleven), and he can scarcely be said to be happy in his solution of it. The Fourth Gospel pictures the bitter struggle between

the Jews and Jesus as full-orbed during his earthly ministry. The matter appears in our Gospel from more than one point of view. If in the early chapters adoration is given to Jesus it is not by Jews but by Oriental sages, thus at once indicating his greatness and foreshadowing the wider acceptance of him. The closing chapters of the Gospel have pages that are ominous with warning. The rejection of the Jews is set forth as the result of their own deliberate choice. The parable of the vineyard and the husbandmen Matthew shares with Mark and Luke. In it the statement is made that the inheritance is taken away from those who possessed it and given to others as a result of the shameful murder of the son. But Matthew has not a few heightened touches. It is not one but many servants whom the husbandmen have mistreated. It is Matthew who calls them " those miserable men." It is also he who adds this comment, " Therefore I say unto you, The Kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof " (Matt. 21 : 43). The parable of the marriage feast is recorded by both Matthew and Luke, but Matthew alone draws attention to repeated invitations and tells that the invited guests " made light of it " and that " they were not worthy." The point of this story is the deliberate refusal of those to whom the invitation was naturally extended to accept it and the proffer of the privilege to those who were not originally included. The hostile attitude of Jews to Christians is seen in the statement that they treated the servants shamefully and killed them. The destruction of Jerusalem is linked with such actions as a punishment. So God's rejection of his chosen people is made inevitable by their scandalous conduct. The same general problem is in mind in the parable of the two sons who were asked to work in the father's vineyard. Matthew alone gives us this story.

Thus the vexed question of the failure of Jesus to find acceptance as Messiah with his own people is answered by attributing it to their wilful refusal to accept a gracious invita-

tion while the equally perplexing question of the Gentile mission and evangelization is pictured as a decree of God.

Possibly another phase of the same matter is to be found in the suggestions of the Gospel that the religion of Jesus is too great a thing to confine itself to any single people. The genealogy of Jesus might have stopped at David so far as its function of connecting Jesus with the Messianic line is concerned, but the evangelist carries it back to Abraham. It was with him that the covenant was made which marked Israel as the people of Yahweh. It was surely proper to connect the mediator of the new covenant for the true Israel with the ancient promise. But still more important was it to remember that in Abraham all the families of the earth were to be blessed (Genesis 12: 3). The Gentile inclusion was no afterthought of God, it was part of his purpose in the Abrahamic promises. The ethical basis which appears in the picture of the great assize (a section peculiar to Matthew, Chap. 25: 31-46) knows no national boundary. Neither national descent nor claims to preferred treatment avail there. Israel takes her place with the nations and shares with them the basis of reward and punishment. The universality of the closing verses of the Gospel (28: 18-20), which would have been such a mighty weapon in the hand of Paul had he been familiar with it, is evidence that this writer is convinced that it was the purpose of both Father and Son to have Christianity a religion which knew no national barrier. Again the Gentile inclusion in the blessings of the gospel receives explanation and support.

It is that Jewish opposition to Christians and Christianity which Paul so painfully experienced which accounts for the emphasis in our Gospel upon Jesus' rebuke of the Jewish religious leaders. The element is present in both Mark and Luke but to a far less degree than in Matthew. The extent and the bitterness of Jesus' stinging denunciation of the scribes and Pharisees which appear in Matthew are paralleled nowhere else in the Synoptics. It is from this Gospel that we get our

conception of them as "hypocrites"; it is here that we learn that they shut the door of the kingdom of heaven against those who would enter, and that they make their converts "twofold more the children of hell" than themselves. The twenty-third chapter of this Gospel does not make pleasant reading as coming from the lips of him whose counsel was to "love your enemies." Doubtless Jesus had his own reasons for criticizing and condemning some of the religious leaders of his day, but the animus which preserved and colored such denunciations is that *odium theologicum* which burned so intensely during at least a part of the first Christian century that the writer of Revelation can call certain groups of anti-Christian Jews "a synagogue of Satan."

Another apologetic interest in the Gospel is connected with the church as an organization. Not until we come to the Fourth Gospel do we meet so keen an interest in the church as that which moves our evangelist and in that Gospel the interest has a *nuance* of its own. The Synoptic references to the Christian organization as a church are Matthew's alone. He represents Jesus as saying that "upon this rock I will build my church and the gates of Hades shall not prevail against it" (16: 18). It is to be, in the persons of apostolic men, the authority controlling his followers. It is to be the arbiter in matters of conduct affecting its members (18: 16-17). In the light of this ecclesiastical interest we should note the form in which some of the teachings of Jesus appear in this Gospel. "Ye have heard that it was said to them of old time, but I say unto you." The new teaching is a new law for the guidance of conduct among his followers. It is Matthew, too, who gives us the comparatively elaborate trinitarian baptismal formula of the closing verses of the Gospel. To remember this ecclesiastical interest is of value in interpreting these sections.

The resurrection of Jesus as proclaimed by his earlier followers as proof of his Messiahship was attacked by the Jews with a persistence equal to that with which they opposed the

Messianic claim itself. "Prove it!" would be their taunt to those ardent believers who were rejoicing in their resurrection faith. The Jewish criticisms were quickly answered, but they were not silenced. Matthew shares with his fellow Synoptists many traditions concerning the resurrection, but he buttresses these by peculiar material of definite character, the purpose of which is to put beyond question the actuality of Jesus' resurrection from the grave. It is he who tells the story of the sealing of the sepulcher and the posting of the guard (27: 62-66). Such precautions would surely take away the ground of the Jewish charge that his disciples had stolen his body and fabricated the story of the resurrection, a charge which was undoubtedly made. It is Matthew who makes the official watchers observers of an earthquake and of an angelic visitor who opened the empty tomb. In the light of this statement the Jewish charge of abduction must fail. So it is Matthew alone who gives us the information that the story was a concoction of the Sanhedrin and was spread by bribed members of the guard. These additions unmistakably point to a special interest in proving the resurrection either on the part of the writer himself or shared by him with the writers of some of his sources.

Further apologetic and practical interests have been influential in this Gospel. The collection of material in the address to the Twelve before their missionary journey (10: 5ff.), some of which is peculiar to Matthew and some of which is present in Mark and Luke in scattered form and in different connections, might be adduced. In its present form there are features which suggest a tabulation of directions and encouragements which might characterize missionary instruction in the Apostolic age.

Enough has been said to suggest that our evangelist used material which had taken form in response to certain situations for which a word of Jesus was needed for guidance or in connection with certain controversial questions. The evangelists

themselves shaped their material for their own practical purposes which were doubtless clearly in their minds. They were commending their gospel to the needs and challenges of their day to the best of their consecrated ability. In this they were in line with the best and most effective teaching and preaching Christianity has known throughout her history. Just how far these interests operated in the formation and preservation of the gospel material and in producing the present form of this Gospel is not easy to say. It forms one of the most difficult problems of the study of Gospel origins. It is becoming increasingly clear, however, that no adequate understanding of the Gospel is possible without a sympathetic recognition of the various needs which were present to the mind of the writer and of the dominant purpose of the whole document which was to demonstrate beyond reasonable doubt that Jesus of Nazareth is the Messiah of divine promise.

THE DIRECTION OF THE NEW PHYSICS[1]

GEORGE BOAS
The Johns Hopkins University

A PHILOSOPHER would be very presumptuous indeed who ventured to criticize that part of science which deals with molecules, atoms, and the sub-atomic world. He must accept it as a fact that specialists know more about such matters than he and, indeed, the technique of physical science nowadays is so highly specialized that no layman can hope to handle it with any showing of success.

Nevertheless it is part of the business of philosophy to correlate the results of science, and especially to see what relevancy they may have to those questions which are traditionally in its field. There is therefore no impropriety in presenting in a theological quarterly some views of the new physics as set forth in Mr. Eddington's Gifford Lectures, *The Nature of the Physical World*. This is the more true since the author himself says that his "principal aim has been to show that these scientific developments provide new material for the philosopher" (p. vi) and since his book ends with several inferences which directly concern theology and ethics.

That element of the new physics which has most captivated the public mind is no doubt the relativity of space and time. The relativity of space was known currently as early as the seventeenth century when it was seen that if A is moving by B, its position can be found only by relating it to a system which is said to be at rest. Thus the earth is said to be moving in relation to the sun because in a space whose center is the sun, the earth will always be changing its position. If now we considered the earth as the center of space, the sun would always be changing its position in relation to it. Thus if two moving

[1] A discussion of A. S. Eddington's *The Nature of the Physical World*, New York and Cambridge: Macmillan. 1929. $3.75.

objects are isolated out of the universe, there is a sense in which it is arbitrary whether A is moving in respect to B or B in respect to A. It will be recalled that Newton believed that he had sufficient reason for maintaining that there was a space in which all motion occurred and in relation to the fixed points of which all position could be plotted.

The relativity of time, however, is a more modern invention. It may be a matter of convention whether we say A is moving by B or B by A, but whether A occurs before or after B does not seem so arbitrary a matter. We have an instinctive feeling that when we say that when Christ was born in Bethlehem Augustus was ruling in Rome, there is an absolute sense in which that statement of simultaneity is true. Spatial position we are more or less used to considering as relative; temporal position we feel must be absolute.

But science has a way of hurting our feelings and physics pays no more attention to our instincts than to our desires. Why was spatial position held to be relative? Because an *observer* could not grasp its absoluteness. In other words if spatial position were absolute, it ought to seem the same to all observers. But we know that the velocity of an elevator to a man in it is zero nor can he detect any velocity at all until he relates the whole elevator and its load to a space outside it, viz., the shaft through which it moves. So the earth cannot be detected to be in motion to the people on it but must be related to things outside it before its kinetic status can be determined.

If the same criteria are to be applied to temporal relations, the question inevitably arises of how temporal succession and simultaneity can be observed. Now we know immediately when two events before our eyes are simultaneous; they occur in one " specious present." But when they are at a distance, the matter is more complicated. It will be recalled that the only practical definition of " simultaneity at a distance " which Einstein was able to construct was that two events at a distance

are simultaneous when light signals received from them by an observer stationed midway between them are perceived together—i. e., during the observer's specious present. But this made temporal position as relative as spatial and strictly speaking we should not say, " A and B occur simultaneously," but " A and B occur simultaneously to an observer at such and such a position."

If this reasoning be correct, one sees that the dating of events involves a locating of events and that we must speak of things happening in Eddington's words as " here-now " or " seen-now " (pp. 47ff.). Things do not just happen " now " or " then." Such a welding together of dates and locations is called popularly " making time a fourth dimension of space " and appears in such new phrases as " space-time " or " point-instant." Its effect upon philosophy was inevitably revolutionary. For one can see that if space does not move on in time like a log floating down a river but on the contrary is spread out in time with each observer at the point " here-now," " things " are no longer static lumps of enduring substance to which accidents get glued and unglued, but are vermiform entities, *events* (in Mr. Whitehead's terminology) whose inner nature is dynamic. Hence a new logic—which can handle change—is required to think about them and a new vocabulary to discuss or even name them.

Behind this argument lies an assumption which seems self-evident to most physicists but which a philosopher—with characteristic impudence—feels bound to question. One may call it, following Mr. Bridgman, the " operational nature of meaning." That is, a term's meaning is fixed by the operation (i. e., the experimental technique) by which the supposed denotation of the term is discovered. For example, what we mean by the sun is fixed by our methods of observing the sun. What we mean by gravitation is fixed by our methods of measuring gravitation. This appears in Eddington in such passages as this:

I shall have to emphasize elsewhere that the whole of our physical knowledge is based on measures and that the physical world consists, so to speak, of measure-groups resting on a shadowy background that lies outside the scope of physics. Therefore in conceiving a world which had existence apart from the measurements that we make of it, I was trespassing outside the limits of what we call physical reality (p. 152).

And this:

Our knowledge of the external world cannot be divorced from the nature of the appliances with which we have obtained the knowledge. The truth of the law of gravitation cannot be regarded as subsisting apart from the experimental procedure by which we have ascertained its truth (p. 154).

In the old days a distinction would have been made between what gravitation " really " is and what it " seems like " to an observer, just as, for instance, we should speak of what Washington's character really was and what it seemed like. The distinction between reality and appearance goes back indeed to the Milesians, and it would seem as if the new physics were denying it.

It should be noted that this is a form of what Mr. R. B. Perry has called in a now classical phrase " the ego-centric predicament." The ego-centric predicament was the nucleus of Berkeleyan subjectivism. One can never discover unknown things, argued the Bishop of Cloyne, and consequently one has no right to assert that unknown things exist. Hence he concluded that all existence is either knowing mind or the known objects of mind. There was no logical passage from mentality —either subjective or objective—to materiality. When pushed to its extreme, this form of subjectivism has been said to imply the pseudo-doctrine of " solipsism " according to which all that exists is the object at the moment when known.

The ego-centric predicament is paralleled in " the operational theory of meaning " by the organo-centric predicament, which is simply a highfalutin way of saying that we know only by means of instruments which color the information which

they give us. It is futile to look for what reality is beyond the instrument, and hence only the instrument's vision of reality can be asserted to exist. As a result of this there are only two ways left of reaching conclusions which are over-individual and hence valuable for science, one by taking an average of the instrument's measurements, the other by an assumption that they form an harmonious mathematical system. The average obviously need correspond to no objective reality—the average height of a thousand men is not the height of any one man in the thousand. The assumption of a mathematical harmony and its construction is the method pursued by science, but it is as much an assumption as that made by subjectivists that other people exist. It is bound to be constructed to imply the figures which the instruments give us. (The best example of this is the Fitzgerald contraction; see Eddington, pp. 5ff.)

If one compares this world with that in which the writer of this paper (and doubtless most of its readers as well) was brought up, one sees that the two are entirely different. They differ not only in their structure but also in the technique which built them. But the most radical difference has yet to be indicated. In the writer's youth philosophers still enjoyed hymning the regularity and fixity of "natural law." In the nineteenth century—which now seems as ancient as the thirteenth—the Duke of Argyll wrote a famous book to point out that natural law was the very voice of God, as Saint Augustine in the fifth asserted that God thought in Pythagorean numbers. There was something irrevocable about it, and the word "determinism" sent shivers up and down the spine. We spoke about being "in the grip" of natural law as if it were the Iron Maiden constraining us to its hideous pattern. But now—*Nous avons changé tout ça.*

"It is a consequence," says Eddington (p. 294), "of the quantum theory that *physics is no longer pledged to a scheme of deterministic law.* Determinism has dropped out altogether in the last formulations of theoretical physics, and it is at least

open to doubt whether it will ever be brought back" (italics in the text). And again:

> It is quite true that the quantum laws for individuals are not incompatible with causality; they merely ignore it. But if we take advantage of this indifference to reintroduce determinism at the basis of world structure it is because our philosophy predisposes us that way, not because we know of any experimental evidence in its favour (p. 303).

Now what this means to us is that natural law is a statistical formula and nothing else and that at the very heart of the universe are entities which act not in an orderly but in a random fashion. Hence we can predict what they will do *on the whole* but never what each of them will do.

The introduction of probability into physics seems to Eddington to warrant "free will"—though he does not appear perfectly clear on this point. In a sense this would follow, and in a sense it would not. It would follow if it means that the peculiar (unique) complex called the individual contributes to his behavior. So three atoms of oxygen in a single molecule (ozone) act differently from two atoms of oxygen in a single molecule (ordinary oxygen); one cannot predict the behavior of ozone from the behavior of its atoms. But it does not follow if it means that human beings *on the whole* do not act as lawfully as anything else on the whole. There appear to be laws—i. e., general patterns—for human behavior as for atomic behavior. The problem is to get enough human beings to form a stable statistical group.

These then are the most startling innovations of Eddington's brilliant treatise. It is obvious that no attempt has been made here to go deeply into the foundations of its reasoning, nor should one pretend to understand it until he has explored the foundations. Nevertheless some idea may be gleaned from this brief sketch of its general trend, and that is perhaps sufficient for our purposes.

THE PAPACY BEGINS A NEW ERA

HENRY C. VEDDER

JUNE 7, 1929, will always be a memorable day, because it marks a new era in the history of one of the world's greatest institutions, the Roman Catholic Church. On that day ratifications were exchanged of a new Pact, between the Kingdom of Italy and the Holy See, by Premier Mussolini and Cardinal Gasparri, representatives of the two high contracting parties. This is called a new era, inasmuch as it is the definite abandonment by the Papacy of all claim to restoration of its former temporal power and of the worn-out fiction of " the prisoner in the Vatican "; and the concession, on the other hand, of a nominal sovereignty and complete political independence of the titular Head of the Church.

The immense significance of this cannot be understood by a mere study of the documents, indispensable as that is; we must consider them in the light of preceding and causative events. The so-called Roman Question originated in the annexation of the States of the Church to the United Kingdom of Italy, after a plebiscite, in 1870. This had been preceded by the military occupation of Rome by Italian troops, which gave color to the claim made by the Pope Pius IX that the people were overawed and the vote did not express their real desires. But the established facts seem to be that out of a registration of 167,000 there were 133,681 votes cast for annexation, to 1,507 against. The smallness of the minority might be plausibly accounted for on the theory of overawing, but not the overwhelming majority. There can be no genuine doubt that there was an adequate expression of the people's will. All Italy demanded unity, with the ancient city as the capital.

Before leaving its former capital at Florence, the Italian Parliament passed a Guarantee Law, which in most of its provisions anticipated the new Pact. It assured the Pope all the

honors and privileges of a sovereign and an annual revenue of 3,225,000 lire, in compensation for the lost States and their revenues. He was given sole use of the Vatican and Lateran palaces, together with certain other buildings, and government officials were forbidden to enter any of these without permission from the Pope or College of Cardinals. The royal *exequatur* and *placet* were relinquished; that is to say, the King's assent was not to be necessary to give validity and force to ecclesiastical documents. Bishops were exempted from an oath of allegiance to the new government (the Pact requires them to take such an oath), and full liberty of meeting was assured to the clergy. No appeal could be entertained by any civil court in a case of ecclesiastical discipline, but on the other hand the clergy could no longer call on civil courts to enforce their decisions.

The Pope refused to accept these liberal terms, claimed that the Church had been unlawfully despoiled of its civil jurisdiction and revenues, and demanded the return to the former status. This created an *impasse,* for Italy as a whole was in a frenzy of rejoicing over attainment of its long-desired unity and was in no mood to entertain any proposal to undo what had been accomplished. The temporal power of the Papacy was gone forever, after more than a thousand years of continuance, far longer than any dynasty had ruled in Europe. But Pius IX could not see this; his successors perhaps saw it but were unwilling, or felt themselves unable, to recognize it. Pius shut himself up in the Vatican, in a self-imposed "imprisonment" as a protest, and that policy was continued by his successors until the present day.

This hostile attitude on the part of Popes naturally led to reprisals. Some of the statesmen of the period were only nominally Catholic; at heart they were opposed to the hierarchy, if not to the religion, of the Roman Church. By a law passed in 1873 all cloisters and orders were declared suppressed. A revenue was assured to the generals during life

and the support of living members was provided for, but receiving of new members was prohibited. Cloisters were gradually closed, members of orders concentrated into a few institutions, the old buildings were converted to public uses. The Pope of course was able to point to this law as evidence of the unjust policy of the State, and justification of his own.

So the matter has dragged along, with little apparent change on either side, until there came a Pope wise enough to see that the position of the Church was impossible and that the continued conflict was intolerable. He also has one other quality: he is strong enough to do what he recognized as something that must be done. In the meantime there has grown up among Catholics a great impatience with things as they have been, an impatience not confined to Italy, but extending through the Catholic world. They have come to realize that the Papacy was contending for a shadow and in danger of losing the substance. They have come to understand that the temporal power was not an asset of the Papacy, but a liability; that its supposed advantages were mostly illusory, and where real were of slight value. It was time that all idea of recovering the lost temporal power should be definitely and finally abandoned. To lose that power was a blessing in disguise, for most of the corruptions and misfortunes of the Church in the past are directly or indirectly traceable to it.

With this background of history we are better prepared to study the documents and to comprehend their significance.

The Pact consists of three separate documents, that are inseparable parts of a single agreement: a Treaty, which defines the political relations; a Concordat, which regulates the relations of the Roman Church to the Italian State; and a Financial Agreement that makes final disposition of claims that the Papacy might otherwise have made hereafter. This last document may be briefly disposed of, by saying that its only significance to any but the two parties is that it is a settlement of matters that might otherwise have proved vexatious

in days to come. It is different with the other two documents: the whole world has a deep interest in them.

The Treaty comprises 27 articles. It begins by reaffirming the first article of the Italian Constitution, that "the Roman Catholic and Apostolic religion is the sole religion of the State." This has always meant and still means that no other Church can have official recognition and aid from the State treasury, not that other unofficial churches are not tolerated. Next, a Vatican City is established over which the Pope is the sovereign, with all the immunities and privileges that any sovereign has, including diplomatic relations. Thus a new ecclesiastical kingdom is set up within the kingdom—a very small affair, to be sure, of some 160 acres and 500 inhabitants, but enough to give Popes theoretical and practical independence. Several articles are devoted to the details of this agreement, such as providing water supply and communication with the outside world—the Italian government promising to construct a railway station and a spur connecting the Vatican City with the Italian railway system. This will include telegraphs, telephones, and other public utilities. No buildings will be permitted that will overlook the Vatican City and airplanes will be prohibited from flying over it. Dignitaries and persons of the Vatican court will be exempt from military service, and there will be no hindrance anywhere to ecclesiastics in the performance of their religious duties. The right of the Pope to establish diplomatic relations with other sovereigns is distinctly recognized. Papal ownership of St. John Lateran, St. Mary Major, and St. Paul is recognized; also the papal palace of Castel Gandolfo; and promise is made to cede the Villa Barberini. Certain monastic and other properties are to be vested henceforth in the Holy See. These are not matters of any great importance. Perhaps the most significant article of all is the last but one:

The Holy See maintains that with the agreements signed today adequate assurance is guaranteed as far as is necessary for the said Holy See

to provide, with due liberty and independence, for the pastoral régime of the diocese of Rome and of the Catholic Church in Italy and the world. The Holy See declares the "Roman Question" definitely and irrevocably settled and therefore eliminated; and recognizes the Kingdom of Italy under the dynasty of the House of Savoy, with Rome as the capital of the Italian State.

The Concordat is the longest document of the three, in some respects the most important, as it deals with the details of the future relations of Church and State in Italy; and it is the most difficult to understand. Even before the formal signing of the Pact, decided differences regarding the interpretation of the Concordat became manifest. Premier Mussolini, in a speech before the Chamber of Deputies, gave his idea of certain provisions regarding education, and the Pope immediately replied in a public letter to Cardinal Gasparri criticizing severely these "heretical and worse than heretical expressions." A wide divergence of view about the content, intent, and extent of the Concordat was apparent; but nevertheless, the signing took place as arranged and the incipient quarrel got no farther.

Instead of attempting a summary of the Concordat, which renews and extends the provisions of the Treaty, it will be more useful to select from it those items that introduce some new or striking practise or principle; or that contain matter objectionable or questionable from a Protestant point of view.

Ecclesiastics who are not Italian citizens cannot be appointed to Italian benefices (Art. 22). This was deemed objectionable by the Church when applied in Mexico, but it seems is all right for the latitude of Italy.

Article 29 stipulates that the Italian government shall recognize the "legal personality" of religious associations and to make no farther changes in "Confraternities the main purpose of which is religious worship." Also "religious foundations of any kind are allowed, provided it is clear that they answer the religious needs of the people and that they impose no finan-

cial burden on the State." The significance of these provisions will be made clear only by future action; they seem to a Protestant like a reversal of the Italian policy since 1848, which has been the gradual suppression of religious orders and the devotion of the property to public uses. Many former monasteries have been converted into museums, hospitals, and schools. The prospect has been that in another generation monasticism would become extinct in Italy. Is there to be a rebirth of this institution?

Special privileges and immunities are secured to the clergy by repealing all taxes and license fees, and the provision that no tax is to be levied henceforth on church property or clergy. Unauthorized wearing of religious garb is punishable by the same penalties as are provided for illicit use of military uniform.

A new law of marriage is provided in Section 34. No civil ceremony is to be required of Catholics, but banns must be published both in parish church and town hall; the priest must explain the civil law to the parties, make a record of the ceremony, and file a copy of it in the civil register within five days. No change is indicated in the marriage law of others than Catholics; the legal marriage is a simple civil ceremony at the town hall and entry of the fact, with signatures of parties and witnesses in the register.

The Roman Church, as is well known, does not grant divorces. But it is also well known, that by ingenious interpretations of canon laws, it is able to do the equivalent, pronouncing marriages null and void from the beginning. The beauty of this proceeding is that it virtually declares in such cases that the parties have been living in a state of disgraceful concubinage—precisely the reproach that it brings against Protestants and all others who are not sacramentally married by the Church. Henceforth all questions of this kind are to be left to the ecclesiastical courts, and if we may judge from the past these will have no difficulty in affording relief to all par-

ties of sufficient wealth or social importance to demand it. The civil courts will make the decrees effective, so far as property and other rights are concerned. The necessary result of the law now established is to bring mere civil marriage, or marriage by other than Roman priests, under social disparagement. Protestants can afford to look on this matter with equanimity. Any claim of the Roman Church to superior sexual morality, as compared with Protestant communities, would be too ridiculous for serious consideration, in view of the well-known historical facts.

It is in the matter of education that the Concordat makes the most serious changes, and those that have proved open to most future discussion in their application. Two of the articles are so important that they should be given in full:

36. Italy considers the teaching of Christian doctrine, according to the form handed down by Catholic tradition, as the foundation and capstone of public education. Therefore, Italy agrees that the religious instruction now given in the public elementary schools shall be further developed in the secondary schools according to a program to be agreed upon by the Holy See and the State. This instruction is to be given by teachers and professors who are priests or religious approved by ecclesiastical authority, and who will be aided by lay teachers and professors holding for this purpose proper certificates of fitness and capacity, these certificates to be issued by the diocesan bishop. Revocation of the certificate by the bishop immediately deprives the individual of the right to teach. No texts will be adopted for this religious instruction in the public schools except such as are approved by ecclesiastical authority.

39. Universities, major and preparatory seminaries, whether diocesan or regional, academies, colleges and other Catholic institutions for the education and training of ecclesiastics will continue to be subject to the Holy See exclusively, with no interference on the part of the educational authorities of the Kingdom.

The plain object of these articles is to give the Church a strangle-hold of education in all its branches and to reduce the supervision of the State to a nullity. That is why the Pope so sharply rebuked Mussolini for asserting civil authority in

education. Future conflict of interpretation of this part of the Concordat can hardly be averted. The State is still charged with the duty of providing for education, that is, to organize the schools, erect buildings, and pay all the bills, while the Church controls the process. To a Protestant this appears to be what Mussolini has now bound himself and the Italian State to do, and he will find no little difficulty in interpreting the Concordat in any other sense.

The Pact was almost immediately supplemented by two official documents that give important aid to the interpretation of the Pact itself.

The first was a Constitution of the new "State of the Vatican City," promulgated by the Pope in 21 articles. The Pope reserves to himself all legislative, executive, and judicial powers, but the actual executive functions will be exercised by a Governor appointed by him. One of the duties of this official will be to prepare a budget for the Pope's approval. Other powers may be delegated from time to time at the Pope's pleasure. During an interregnum his powers may be exercised by the College of Cardinals, with the proviso that new legislation by the Cardinals shall be subject to the approval of the new Pope. Civil cases arising within the city will be tried by courts and judges appointed by the Pope, and the Rota and Signatura will be a court of appeal. For penal cases the Governor will appoint a special court. All courts will follow the canon law, so far as this is applicable; and in other cases the laws of Italy will govern. The flag of the new State will be white and yellow, with the papal arms and crossed keys.

All of this seems to be legitimate deduction from Italy's recognition of the Pope's sovereignty, and need cause no apprehension among Protestants. If the Pope is the ruler of the new Vatican City, he is of course entitled to rule; and his new constitution seems to be moderate and sensible. If his sovereignty is exercised in this spirit, it will make the State of the Vatican City notably different from the old States of the

Church, the misgovernment of which became a European scandal.

The other official document was a new statute defining the rights and privileges of non-Catholic cults in Italy, passed by the Parliament within a few days of the signing of the Pact. Such a statute was needed, because the Concordat was either silent or ambiguous on this matter. The interpretation of the Concordat by American Catholics is that it establishes the Catholic faith as the religion of the State, without establishing a State Church. The distinction is valid and not at all subtle, but it throws little light on the relation of Protestants to the Kingdom of Italy. The new statute defines these relations with exactitude, and they might be summed up in few words: As much liberty is conceded to all " non-Catholic cults," a form of words that includes Jews and Mohammedans equally with Protestants, as is compatible with having a State religion that is no State Church.

Some of the details may be specified. The institutions of such cults may be recognized as " moral entities " by royal decree, on advice of various ministers and councils. Such moral entities are subject to the civil laws on acquirement and alienation of property. This amounts to a law of incorporation. The nomination of ministers of cults must be made to the Minister of Justice or Religious Affairs for approval. Precisely such a clause is in the Concordat regarding Catholic priests, so those of other religions have no cause of complaint. The object in either instance seems to be not so much to give the government a veto power in extreme cases, as to secure formal enrolment of those who will in some of their acts be civil functionaries. This is plain in the case of marriages. All non-Catholic ministers are placed on an equality with Catholic priests in this respect—in performing the marriage ceremony they are regarded as civil officers and on filing certificates of their act the marriages become legally valid. Marriage by a non-registered priest or minister may be religiously

perfect, but is not valid in law. It is distinctly provided that members of all cults have equal civil and political rights and are eligible for all forms of service and office. Parents or guardians may demand dispensation from religious instruction in the public schools on behalf of their children. This and the rules regarding matrimony are the most important parts of the new statute to Baptists.

It would seem from all the information at present available that the rights of non-Catholics are not only certain to be retained under the new era, but have even been extended and made more definite than ever before. Complete religious liberty is of course incompatible with maintenance of a State religion; but no fuller measure of toleration could be expected than this new Italian law. Our Baptist brotherhood in Italy will enjoy as much freedom as our English brothers have, and far more than is enjoyed in many European countries.

Such is the interpretation of the new law by high Protestant authorities resident in Italy. The Rev. E. J. Bradford, chairman of the Italian District of the Wesleyan Methodist Church, living in Rome and fully conversant with Italian affairs, has this to say about it:

> Fuller liberty than this no Church has the right to expect from a State or its laws, and it would be more than ungracious to withhold the highest praise and profoundest gratitude from the statesmen who have been so broad-minded and sagaciously just as to conceive and insure such liberty to a small minority in a State where such a measure is not easily proposed or carried into effect, without immense moral courage and tremendous authority. One must admire the courage and force of Fascism, which has never hesitated to look its enemies in the face, and in this momentous crisis has strongly said, "Every man's soul is his own, and no man shall interfere between him and God."

There we can be well content to leave the matter, while the new era goes on to develop itself. Some of these developments may astonish the world; none of them can fail to be interesting.

WHAT PRICE PREACHING?

JAMES E. BELL

THE life of the preacher is preeminently personal. He shares in marvelous measure the fairest affections of human life. And if he have sympathetic discernment, he may see in clearest light the sickly side of our social order. "There is no relation in society," says Dr. W. H. P. Faunce, "quite so intimate as that of pastor and congregation."

Out of the fulness of this personal, affectionate, corporate life the preacher speaks, for all that enters into the preacher also enters into the sermon. The life of the preacher is apparent, even transparent, in his spoken word. That is to say, preaching is not formal but vital. Longfellow is spokesman for all of us when he says, "To me a sermon is not a sermon in which I cannot hear the heartbeat."

And yet great spaces may separate the pulpit from the pew. The mere distance between the two, the pulpit elevation, the strange aloofness of certain members of any congregation, the "awayness" of the minister who stands in splendid isolation, a frequently affected pulpit manner, the formality and solemnity of the service—these do not make for the freest fellowship.

But there are separations more serious than any or all of these. Wearied bodies, sluggish minds, preoccupations, misunderstanding, the lack of friendly mutuality, and all the inevitable barriers that lie between those who live in variant worlds only lengthen and strengthen the separation between the preacher and the people. The awakening of any warm sympathies that will melt these frigid zones is constantly the care of the preacher. Islands of isolation are not friendly to the ministry of grace. What then shall the preacher do as he seeks a solvent of this situation? Charles E. Jefferson well says that "No matter what view a minister may take of his office, the real value of his service to the people will be found in his per-

sonal and spiritual, rather than in his formal and ecclesiastical relations to them."

There are those who would answer by saying, Let the preacher improve his preaching. This is a day of specialization. Rare ability takes the premium. If he would excel, let the preacher minimize the other and lesser claims of his work, and give himself with blessed abandon to the task of preaching. The pulpit is in decline. Other and competitive voices are screaming for a hearing. The prattle of the parish will silence those mystic voices. Let the muses mingle on a brooding brow. The pastor must not kill the preacher. Seek the silences; stand aloof and alone from the people. Open the channels between the study and the pulpit. Close the connections between the people and the preacher.

Much, no doubt, can be said on this side of it, and many are the present-day preachers who yearn after such a solution. But it is not so simple as it seems or so certain as it sounds. For, pastoral care and preaching power are not so mutually exclusive as some men seem to show. Moreover, if it is a day of specialization and this is needed in the ministry, it remains to be proved whether the preacher or the pastor is the more needed. President Coffin has made it plain that prophets are *occasional* preachers—not those who are speaking several times a week in the same place. Again, the growth of cities, the rapid rise of very large churches, the desperate drive of life, the few who are fitted for pastoral care, may strengthen the belief that even if we have less of the preacher, we must have more of the pastor.

In other fields this belief is being grounded in practise. The school is thinking in terms of smaller units and so intensifying the personal interests. In some quarters there is a quickening appreciation of the small denominational college. Many of these are now thinking in terms of student bodies not exceeding five hundred. Some are advertising that beyond three hundred the enrolment will not reach. The public schools and

universities are increasingly sensitive in the matter of quantity production. More interesting than this is the work of countless social servants who exalt the personal contact and turn " father confessor " and psychoanalyst and what not.

Still more indicative of crystallizing conviction concerning the reciprocal relations in the dual office of the minister is the pronounced position of certain preeminent preachers of the present time. Charles E. Jefferson, in his writing, in his preaching, in his public life, in no sense minimizes the pastoral relation. Plainly has he put this position in his book *The Ministering Shepherd.* So also does Dean Charles R. Brown insist that the preacher has no right to live at outs with the pastor. Consistently does he counsel a personal and pastoral ministry. Dr. Harry Emerson Fosdick—at once teacher and preacher and writer—uses the confessional, which is his way, and a good way, of exalting the pastoral. In this field Charles W. Gilkey has worked with a constant hand, and his preaching has not suffered thereby. Henry Sloane Coffin, himself a princely preacher, insists as much as any other great preacher of our day on an extensive pastoral life. The late George H. Morrison, of Glasgow, willing to leave administration to other hands, ran a full and rich pastoral life through his preaching.

It is a matter of interest that Doctor Jefferson, as many others (notably Washington Gladden), reviews the designations belonging to the minister, and fixes upon the one of pastor as superior to them all. Almost any preacher, I fancy, considering the names by which he is called—parson, preacher, reverend, doctor, pastor, etc.—would say there is a flush of fraternal color cast upon the designation *pastor* not known to any of the others. A great preacher receives admiration; a faithful pastor receives affection. It goes without saying that the preacher's noblest model is Jesus. He was a pastor. Faithfully did he say, " I am the good Shepherd." Referring to the work of a shepherd he could say, " He calleth his own sheep by name and leadeth them out."

In this paper no effort has been made to minimize the office of preacher. If for such office I cared less, I should doubtless show less concern for the office of pastor. Neither do I wish to maintain that the work of pastor and preacher are always cooperative. Each does suffer somewhat at the hands of the other. But I think it can be successfully maintained that the gains accruing to the preacher from the pastor outrun the losses.

Some of those gains might well be mentioned:

1. At once the preacher is brought face to face with the baffling problem of clearing the channels between the pulpit and the pew. It is the pastoral work, far more than his preaching, which accomplishes this desirable end. The sky pilot in a taxi at night in New York could see what he could never see from the heights of his pulpit. While I would not overemphasize this experiment, I would say it shows the need for a pastoral life and leans in that direction.

2. The pastoral side of a minister's life answers the piteous plea of the people, that the preacher be sympathetic, human, speak in a common tongue, reach out after the actual needs of daily life, be flesh and blood with the people to whom he ministers; let the glittering generalities give up the ghost and strike out after the throbbing specifics of a struggling, workaday world.

3. In the large, then, I would say that the pastoral work ministers to the preaching function. Preaching is prattle unless it sets up an interaction between the preacher and the people. Such preaching vocalizes the subdued sobs and inarticulate songs, and issues forth in the contagious convictions of a community enterprise, pitched to the note of praise and to the healing of the people. Any one preaching in a new pastorate realizes the change that comes in only a Sunday or two, not because the preaching material is greatly changed but because the attitudes of both preacher and people are enriched

out of the new knowledge and sympathy gained from the pastoral contacts.

As I write these words three or four pastoral calls are clamoring at me. One is the case of an elderly woman, much beloved by the church, whose health has been feeble for a long time. In the last day or two a turn for the worse has come. Another, also an elderly woman, the widow of a highly respected minister, until recently has had two sons remaining out of a large family. But a short time ago the elder of these, fighting ill health, disappointed in his domestic life, of a highly sensitive nature, after battling all winter to no purpose, went as far away as he could get, and then suddenly with his own hand turned life back. Another, a woman in middle life, whose husband, a business man, came down not long ago with paralysis, was forced to take over the business and make her home also hospital and office.

If a preacher carries these concerns and countless others up into the pulpit with him, he will soon, even in his sermon up in a pulpit, be down among the people of the pew, living in their lives.

THE NATURE OF ADOLESCENCE AND ITS SIGNIFICANCE FOR RELIGIOUS EDUCATION

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THE limitation of the meaning of adolescence to the characteristic physiological developments appearing between the ages of twelve and twenty, is not apt to lead us to such an understanding of youth as may be necessary for the successful work of the Christian pastor. There are physiological factors, of course, but just as truly there are psychological, sociological, esthetic, moral, ethical, and religious factors of adolescence. To say that successful leadership of youth demands a knowledge of all these factors and their interfunctioning, is to state a truism. Yet the college teacher, in his intimate dealings with students in the period of later adolescence, frequently finds that the pastor of the home church has apparently failed to understand the needs of these young people or has been unable to meet them, if he has understood them. This article claims, in no sense, to add anything hitherto unknown to the psychology of youth, but only to review some of the more important facts concerning the nature of adolescence and to point out their significance for the religious educator or pastor, as a teacher of religion in college sees them.

Puberty ushers in a physical metamorphosis of striking magnitude and of far-reaching importance. The change is sudden and marked, and practically every organ of the body is affected. The changes in the girl are probably more profound than in the boy. They occur earlier in the girl and are accomplished in a briefer time, and are, therefore, probably more hurried and intense. Injuries or slight defects, now easily remedied, may later result in serious weaknesses or permanent invalidism, if neglected. By sixteen or seventeen, both

boy and girl have usually attained their adult height. The brain has also reached the adult size and weight. Thereafter there is a maturing rather than an expanding process. Vigorous physical exercise is needed in later adolescence, not in the early period. Perhaps the one most significant physical concomitant of adolescence is the maturing of the sex functions. The development of the sex organs with the accompanying drive for the expression of this function, inhibited as it is, wisely but inevitably, by our social organization and needs, constitutes one of the adolescent's major problems.

What, then, is the significance of the physiological factors of adolescence? Certainly, it is the task of the religious educator to help youth to live wholesomely. Wholesomeness means healthfulness. One of the finest things the religious educator can do is to provide the means and the leadership for an adequate health program of recreation, athletics, and counseling. The avenues for service here extend all the way from games in the church gymnasium or on the church lot, to summer camps in the temple of the out-of-doors; from the friendly and informal hike with one or two church youth, to the more formal and aggressive Scouting program; from the quiet, intimate personal talk with a troubled youth or maiden, to the sympathetic but pointed group discussion or lecture. Adolescents need not only to play and exercise properly, they need to know about themselves. They need to understand and appreciate the miracle which is happening within themselves. Such knowledge, clearly and reverently given, is quite likely to encourage young men and young women to treat their bodies as the temples of the Spirit of God. Ideally, sex education is the responsibility of wise and understanding parents. Actually, much sex education comes from the street, the pornographic literature so widely distributed among high-school students, and the movie screen. The nature of this education, as of all education, is revealed by its character product. Far too little sex education of the right sort comes through the school of

the church. The typical college freshman is as ignorant of the essential facts of sex education as he is of the essential facts of the Bible. Here, certainly, is a gap in modern education which the religious educator must fill.

The physiological factors of the adolescent experience are, of course, very closely related to the psychological factors. Adolescence, while not the "new birth" that some psychologists write about, is, nevertheless, a period of great turmoil and the emergence of new powers of the mental life. Certain well-established facts concerning the psychology of adolescence, every religious educator should know. One of these is the apparent paradox which makes the adolescent such a hard creature to understand. There seems to be the heightening of both suggestibility and also of the critical attitude at the same time. The suggestibility is that which is characteristic of all experience that is relatively unorganized. When the mind is tending toward the organization of ideas and their relations in the thinking process, but has not yet reached the degree of organization which may be designated as a " system," the person is apt to be a fairly easy prey to various and sometimes conflicting external influences. Especially is this true of the deepening and broadening social relationships. The adolescent may be considered hypersensitive to all forms of social suggestion. There is a very great need for a defining of experience on an increasingly higher plane. It is for this reason that the social environment plays such a large part in the shaping of the adolescent's experience. But, strangely enough, over against this suggestibility there is a marked increase in the critical attitudes toward practically everything, but especially toward the abstract ideas by which his elders try to dominate his life. These are often religious ideas, but they might just as well be social, economic, or political. The adolescent questions the social philosophy with which he has been indoctrinated quite as easily as the religious ideas which he believes have been foisted upon him. Childhood ideas no longer readily satisfy his growing

search for reality. Here the quality of his early training will be put to the test. If his early training has been wisely directed; if the forms which hold the major ideas are capable of changing and expanding with the growing idea itself, then his new responses are apt to constitute a normal growth in which he will not lose the heart of the matter. The adolescent is beginning to think for himself and to develop a sense of independence. He is amenable to suggestions from persons who understand him and in whom he has confidence, but the person who tries to coerce him now has a real problem on his hands.

The irruption of the sex impulse, bringing its mental stresses and strains, cannot be overlooked among the psychological factors of adolescence. There are psychologists who appear to think that the sexual factor is the prime factor in this development. Without going over into the camp of the persons who hold this extreme view, it is nevertheless necessary to say that much of the new social-self-realization can be traced directly to the flowering of this tremendously potent force in the life process.

In addition to the traits of suggestibility, independence in thought, and the coming to social-self-consciousness, we should mention the matter of habit formation as one of the important psychological factors of this period. Of course, in the real sense, we are never out of the period of habit-formation and habit-breaking. It does appear, however, that certain periods of our life are more fruitful than others in the formation of habits which persist in their influence upon life. Adolescence is such a period. Just because it is a time of disruption and of unorganization, the way is made easier for the arrangement of interests along certain definite lines which lead to the formation of habits which may bless or curse life in later years. There are habits of mental as well as of physical activity. Over the whole are constantly playing the tides of emotion. Just because of the instability of rapid change and broad expansion, the adolescent is susceptible to high emo-

tionalization. This fact often makes him a victim of ignorant or malicious spellbinders.

All of these psychological factors have large significance for religious education. In so far as the adolescent is suggestible with reference to the ideas and ideals of his social group, it is extremely important that he be brought into vital fellowship with the group having high ideals. Moreover, these ideals must be ever growing, ever being refined, in order to facilitate the growth which the expanding personality demands. The critical attitude must be met with frankness and appreciation. It should be welcomed as the opportunity to help the youth to cut away the elements of untruth and childish conception which may have persisted in his mind. Frankness on the part of the religious educator means that he will be perfectly willing to make the distinction between matters of established fact and matters of faith. A point of view accepted, or a philosophy of life adopted after a critical investigation is much more meaningful to the one who has gone through the struggle even though it may lack some of the polish of a ready-made system. The important thing is that the thought forms and the materials of religious education keep pace with the rapidly developing mental life of the normal youth. The significance of the third psychological factor, namely, the irruption of the sex impulse, is self-evident. The youth needs to come to understand himself, and the church can hallow sexual knowledge with the " beauty of holiness." The church can provide proper and appealing means for association with youth of the opposite sex for which the desire is now arising. It can set a premium upon, as well as give an opportunity for, the expression of the fine chivalry so potential in this period of life. How magnificent an opportunity, in the fourth place, does the religious educator have to help in the formation of new habits out of the break-up and turmoil of the period—habits which will tend to hold the youth steady in the strains and stresses of later adolescence. And, finally, recognizing the tendency of the adoles-

cent to emotionalize his experiences, the religious educator will probably need to stand guard against the too frequent stirring of youth's emotional depths in the effort to evangelize, by a cataclysmic process, those who are growing normally into that fulness of the stature of Christ possible for the adolescent.

As already suggested, adolescence is not only a time of rapid physiological and psychological development, it is also a time for the self's coming into consciousness as a social being. Relationship of the youth to other persons in various social groupings acquires new meaning. It is a time of the rapid realization of personal-social values. In all probability, the consciousness of many of these values arises before there is adequate opportunity to make the proper adjustments. Here is one of the tension points for the adolescent in his social growth. His grandfather, perhaps his father, was married and had established a home before he was as old as this adolescent will be when he graduates from college. Apprehension of maladjustments, as well as actual maladjustment, easily arise and are exaggerated readily by an unsympathetic environment. In normal development there is, on the part of the youth, a desire to feel himself a real part of the various social groups with which he may be in close contact. He wants, normally, to be a member of a group or of groups of those of his own age, the group of his own sex, and a little later he has an inclination toward mixed groups. If there are not such groups at hand to which he can attach himself as a *bona-fide* member, he makes his own. This normal desire often makes strange fellowships for the youth. Sons of the mayor and of the garbage collector, unless inhibited by their elders, can find enough in common to be members in good standing of the same social group. But this desire for membership in the group extends also to adult groups. The adolescent is beginning to think of himself as a part of the society of his elders who seem to be the folks who are making his world function in a large way. This desire has been recognized from time immemorial, as the initiatory rites

of adolescents into the tribal life of primitive men abundantly testify.

But the social attitude now developing goes deeper than just desire to be a member of a group. Such membership for the adolescent begins to mean actually sharing the life of the group. Increasingly, he wants understanding fellowship, and he is filled with the idea of taking a worthy and serviceable position among his fellows. One of the holiest things of youth is that wholesome ambition not only to be a part of the most cherished group life, but through that life to make worthy contributions to the life of the world.

One of the most significant social tendencies of later adolescence is the effort to please persons of the opposite sex. There is not only the desire for courtship of one person of the opposite sex, but a wider tendency to chivalry and high regard for the opposite sex in general. Soon there is the desire arising in the youth to free himself from too much dependence upon his parents so that he may live his own life, but usually with the thought of a life he can share with another. This assertion of individuality for social ends may be and often is the occasion of great choices. A general state of restlessness, excitement, and emotional susceptibility makes it comparatively easy to acquire new interests and enthusiasms, which may be highly idealistic and social, but not necessarily so. In adolescence there is a mellowing of the human soil, as one author has pointed out, "but mellowness of soil does not determine whether the harvest shall be wheat or tares."

When we come to note the religious significance of the social factors of adolescence, we need to keep in mind at least three tendencies; namely, (1) a desire for membership in social groups, both of his own age and also of the adults, (2) a desire to share in the life of these groups both by fellowship and by contribution, and (3) a desire to please persons of the opposite sex in preparation for the later establishment of a family group. The religious educator will build largely on the adolescent's

desire for membership in social groups. It means that satisfactory and congenial groupings must be provided of the same age as the youth in question, and that the youth shall find or make a real place for himself there. Here will be groups of a uni-sex nature, where the highly important and valued activities of that sex may be carried out as a group function. But the youth, in middle and later adolescence certainly, also desires membership in mixed groups as well. It is an extremely awkward experience for most boys and girls to handle, yet it is demanded by their developing natures. If rightly fostered, it can be the means of preventing the wastage and confusion of life which comes to so many young people denied the privilege of wholesome association under right environment with members of the opposite sex. If this association is brought about as a part of a program of study or service, as well as of recreation, its effectiveness will probably be all the greater. And that suggests the desire of the individual youth to be something more than " just a member " of the group. He wants the satisfaction of a real fellowship, but wants also the chance to make a contribution to the life of the group. He is conscious of some developing powers of his own, and he wants to use them for the good of his group. The religious educator must see that this desire finds expression.

But not only in his own age group, in the adult group as well, the adolescent is beginning to develop an interest and to covet a place. The whole question of identifying the youth with the adult group in a normal and satisfactory way presses for solution. The response to the individualization of the adolescent which is going on now, and which finds its highest expression in conscious socialization, offers one of the supreme opportunities of the religious educator. Here may be laid the basis for an enduring social order of a thoroughly religious nature. The implications of this statement will be pointed out in the concluding section of this article.

Closely related to the social factors of adolescence, and in

a real sense growing out of them, are the moral factors. Situations are constantly arising which demand choices. Keener appreciations of right and wrong are arising. Moral judgments are being made which are to have great significance for later life. Moreover, there is a marked tendency to know what is right and to desire the ability to do it. Such a desire is blunted for many in the disillusionment of adult life. But along with this fact there must be placed another fact which shows the reverse side and makes the whole situation tense with importance. Later adolescence is one of the periods of the highest percentage of criminality. In all probability we have here a pertinent commentary upon the nature of the training as well as upon the biological and social inheritance of youth.

Professor Coe, in his book *A Social Theory of Religious Education,* puts the matter of the moral tendencies of adolescence rather succinctly when he writes:

> That adolescence has a peculiar relation to the establishment of the final set of character is evident from a variety of facts. The general psycho-physical condition renders the formation and reorganization of habits relatively easy for a few years, after which there comes the relative non-plasticity of maturity, and its absorption in the compelling grind of existence. In this period the new capacity for affection makes possible fresh and profounder ethical appreciation. The general maturing of self-dependence opens the way for a final commitment of one's purposes to some life principle or ideal.

The significance of adolescence for character is indicated in the practises of adolescent initiation into the tribe, of confirmation in various religious bodies, and the great relative frequency of adolescent conversions in evangelical churches. The greater freedom of adolescence is one of the essentials of character building. Authority and tradition lose much of their hold upon the youth. He respects his own conventions, but those imposed upon him from without are apt to receive short shrift. Only those influences of earlier training which have been rooted deep in his subconscious life are still potent. He has not yet

gained self-knowledge or self-control, but is in the process of gaining both. He is a mixture of contradictions; a puzzle, very often, to his loved ones and friends and to himself as well. But, on the other hand, he is loyal to his friends and often generous to a fault. He is guided, not by cold judgment, but by his feelings; not by his head, but by his heart. In the effort to help him build the character he desires in his best moments, the religious educator must go deeper than the intellect, molding the feelings and reaching the will. Purposes must be aroused as well as enthusiasms.

We have pointed out four tendencies in the moral factors of adolescence; namely, (1) the multiplication of situations which demand choices, (2) a desire to know and be able to do the right, (3) the rise of criminality as well as of morality, and (4) a character-set established on the emotions and the will quite as much as on the intellect. The religious educator will recognize, in the first place, that this is the age when the great choices are being made. "The three great choices of life," it is often said, "are made before a person is legally of age." These choices are indicated by the questions: What shall I do? Whom shall I serve? With whom shall I mate? In addition to these three major questions which begin to press for answer, there is a multitude of minor situations arising each day. If choices are made on the basis of snap judgments, the process of religious education is merely a game of chance. The task of the religious educator is to help provide the background upon which the right decisions may be made and to give any counsel possible in making the decision. He does not, of course, make the decision for the youth. The kingdom of God has in it many a member inefficient by reason of the plain inability to make a decision rightly. The moral judgment of these inefficient members has never been educated. Before conscience can be trusted as a guide, the moral judgment must be educated as to where the trail lies in the forest of the problem situations of life. Conscience will then serve

her master well by saying, "Walk this trail which you know will lead you to the desired goal." One of the great allies of the religious educator, of course, is the desire on the part of youth to know and do the right.

Another significant fact for the religious educator to have in mind is that many youths are started on the way to criminality in these years just as surely as many others are finding the trail to morality. Some failure to understand the youth, or the utter failure of the religious education process to reach the youth, or the deadening grip of a criminal environment, or the unwillingness of the youth to respond to the educational process, or any one of a dozen things may happen to give the undesirable criminal twist to the development of character rather than the desired moral bent. The realization that these tremendously significant years are in his hands will make the religious educator humble and will lead him to search out all the resources of power which may be available.

And, finally, the religious educator will realize that the character-set which is developed at this time, and which is very apt to color the entire future life, is not a matter of the intellect alone. Mere knowledge of the good is not virtue. It is only when such knowledge is warmed by the fires of emotion and directed by the concentration of will to holy ends, that moral character emerges. The religious educator must see that such character does emerge. He will not deny his boundless faith in the moral educability of the normal youth. He will believe and use his gospel and his techniques until he can develop better means.

The turbulent physical and psychological life of the adolescent, encouraging as it does the growth in individuality and sociality, offers a rich field for the emergence of the religious attitudes of awe, reverence, and of fellowship with the unseen forces of the universe. Perhaps at no other time do we feel a greater kinship with Wordsworth. His "Tintern Abbey" and his "Intimations of Immortality" seem to speak to us of a

fellowship with the world of unseen things and forces about us which we cannot describe but of which we are thoroughly conscious. Especially does the social situation intensify this religious feeling. The stars speak to us at night with voices that quiet us with awe, but so does the sense of the great possibilities lying before us and also before the members of our group. The sense of maladjustment in our own life as well as in the lives of others only serves to deepen the feeling of awe by the very inexplicableness of the sufferings. If social pressure crystallizes in this particular direction, almost every vague feeling or attitude of mind that is not easily interpreted or organized with the rest of experience, will be interpreted on the religious side. The sense of mystery so marked in the youth is capital soil for the flowering of the religious attitude of worship.

A series of studies of the religious phenomena of conversion calls attention to the fact that the peak of frequency of conversions occurs during adolescence. This is to be expected when we remember the various characteristic factors of adolescence; physical, psychological, social, moral, esthetic, and ethical. From the investigations of Starbuck, Coe, Lancaster, Underwood, and others, the facts seem to show that the physical, mental, and emotional upturnings of the adolescent period make it a peculiarly favorable time for the making of religious impressions, and for life decisions with respect to the great loyalties. There is a religious awakening which seems naturally to accompany the adolescent ferment. There has been in many circles the conviction that the validity of this awakening is in direct proportion to the suddenness and cataclysmic nature of the experience. It has been the customary thing for many evangelical churches to attempt deliberately the production of such an experience in the lives of their boys and girls when they come to the age of adolescence. A realization of the fact that many of the most wholesome and dependable workers in the churches have never passed through such a

cataclysmic experience, however, is producing a new attitude toward conversion. There are in reality four types of experience which may be classified under the general term conversion, namely: (1) those that are apparently purely spontaneous; (2) a gradual change from a recognized waywardness to a consciously right relation with God; (3) a quiet decision to choose to follow Christ as a result of the normal processes of religious education without violent disruption of the emotional life; and (4) the more or less violent and cataclysmic transformations from a wrong course persistently followed to a right course in Christian living. If conversion is to mean only this last type of experience, then some new term must be used to indicate these types of natural adjustment experiences through which the majority of our church youth are passing.

These three religious factors of adolescence, therefore, need to be kept in mind, namely: (1) the emergence of the feelings of awe, reverence, and mystery which lead normally to worship; (2) the sense of social solidarity and an appreciation of social maladjustments; and (3) the frequency of the religious awakening which can be and often is of several sorts ranging from almost imperceptible growth to the cataclysmic reversal experience of the youth who has been going consciously wrong. Here is a supreme opportunity for the religious educator to fill the child's concept of God with new and more satisfactory meaning. The youth does not demand that every detail of the picture be made clear and plain. He has some appreciation of the sense of the mysterious and of "inexplicable reality." He does, however, want frankness and sympathetic appreciation with his own efforts to find the truth. Upon the idea of God as Loving Father may now be built the sense of fellowship and friendship and cooperation with the Great Spirit by a fuller understanding of Jesus and all the great religious heroes of the past and present. The whole point is that the idea of God must grow satisfyingly as the individual

grows. Here in early adolescence we have a capital condition for a marked rise in the curve of spiritual growth. A plateau or even a decline may come at the end of this period, but the early and major part of it offers the opportunity to make a rapid and considerable rise. Later disillusionments which are quite apt to come may be shorn of some of their cutting edge by patient, frank, and cooperative search after reality through the earlier period. Prayer is easy for the normal adolescent, and care should be taken to make the prayer experience a reasonable and satisfying one. Worship, also, comes very naturally to the one who has a sense of the awesomeness of the world of persons and things. Adolescents, it may readily be supposed, take their cue from the adults into whose organized society they are now coming. If the adult is irreverent and disregardful of the sense of the presence of God, we cannot wonder that the youth soon loses that fine spiritual fellowship with the Divine which is his by right of the Spirit of God working through his own nature. Perhaps nothing has done more to destroy the sense of the presence of God for youth than the cheap evangelism so commonly characteristic of the past twenty-five years, and the thoughtless disregard for these finer appreciations on the part of adults. The example of Jesus here is one which counts tremendously with youth in all critical experiences.

With the newer understanding of the social implications of the teachings of the New Testament and of the social nature of all true religion, there is a greater bond between the adolescent sense of social solidarity and his appreciation of religion. The adolescent takes to the social gospel very willingly. And, true to his nature, he wants to practise as well as learn the social message of religion. As the youth comes to understand social maladjustments, he is ready to become a champion of the unfortunate and the handicapped. Here again, youths fall in love with Jesus, when they see him as the healer of the hurts of men and the champion of those who are oppressed. Even

though they cannot understand the idea of a substitutionary sacrifice or of divine sonship in the sense of the historical creeds, they can understand that Jesus spoke and acted as they believe God would in the same situations. The frequency of the religious awakening in this period offers the religious educator his opportunity for winning the conscious, voluntary, and publicly expressed allegiance to Jesus as Master. As already indicated, this awakening will be of various sorts, according to the nature of the individual and of his prior experience. The religious educator will not attempt to pour all youth into one mold.

At several points in the progress of this article, mention has been made of adolescence as the time for conversion and joining the church. Perhaps a brief discussion of this problem will not be out of place as a final word. The youths with whom the majority of religious educators will have to deal may be broadly divided into two groups, namely, (1) those who have come up through the training of a religious home and have a definitely religious culture background, and (2) those who have not been members of a religious home but have been attracted to the church through its school or by reason of the parents coming into the church late in life. It is obvious that a different technique will have to be used for these two types of individuals. If the youth has lived long enough to make some progress in an irreligious way of living, then the awakening which must come before he can be accepted into full or sustaining membership in the church should properly come after a period of special training as an avenue through which the Spirit of God may work. The outcome normally will be a more or less definite conversion experience. That is to say, the technique for the recovery of the wayward adult will have to be adapted to the situation of the wayward adolescent. But, in any case, the youth should not be overemotionalized by the modern high-pressure evangelistic methods. His awakening, while not having the long background of religious culture

behind it, should come as the result of a more or less extended period of patient education and nurturing.

The technique of the religious educator, however, should aim to make a cataclysmic conversion experience, as we have usually understood it, unnecessary. The experience of the writer is not different from that of thousands of other "sons of the church." He was said to have had a conversion experience at eleven years of age, but there was no reversal of life nor of attitude. He had always a desire to be a Christian. He was no more "wicked" before his conversion than after it, in fact, as he looks back upon it from a later point of vantage, not as much so. At the age of the beginnings of social suggestibility, the pastor of the church and the home folks exerted such pressures as to make him feel uncomfortable until he gave way to an emotional outburst one Sunday evening. He was, therefore, "converted." The only thing necessary to have accomplished the desired end in a far more normal and satisfactory way would have been some special nurturing by this pastor and the home folks. Then at the proper time there should have been given the opportunity to make a public expression of devotion to Jesus as Lord and Master.

The following technique is suggested for use in bringing "sons of the church" into sustaining membership. Many parents are following the practise of dedicating their very young children to the program of life which the church fosters. This is, of course, much more a dedication of the parents to the religious nurture of the child, but it does recognize the place of the child in the church family. The child should never be allowed to feel his estrangement from God and the church, except as his own wrong-doing produces such a feeling. As he grows older he is to be told of the dedication which occurred in his infancy and the whole experience explained to him. The process of religious education goes on with the child feeling that he is already a vital part of the religious group, but of necessity, by reason of his age, not yet a sustaining member. Early

in the adolescent period, that is, just as soon as the youth can understand the significance of choosing for himself and accepting the responsibilities of the choice, he should be encouraged to seek *sustaining* membership in the church and to make his public profession of the allegiance to Jesus and his Cause which he has long held. This public profession could scarcely be celebrated by more fitting symbols than baptism and communion. On the other hand, the process of religious education must not stop with the reception of the youth into sustaining membership in the church. This is merely the doorway of greater opportunities for the educational processes of study, worship, and service in the church fellowship.

"THE MIND OF THE PROPHET"

A Study in Jeremiah

I. G. MATTHEWS

JEREMIAH is an outstanding figure in Old Testament history and religion. In his own day he had to be reckoned with by all parties in the nation, and in our day he has probably engaged the attention of more Old Testament students and been the fountain source of more sermons than any of the Prophets. His message was so knit into the history of his times and that history has been so fully preserved that few personalities of antiquity can be studied and understood so well as he. The emotional quality of his message, his tears and curses, his courage and idealism, so permeate his pages that we are always conscious of the flesh-and-blood personality behind and seem able to feel the heart-beat of the hero. Hence it is that no other Prophetic book offers more valuable material for the study of the thought-world and the mental reactions of the chief character of its pages. Indeed, as we carefully read the records we are continuously aware of the problems, the questions, and the solutions arrived at by the Prophet. We might almost say that we are able to follow the slow unfolding and maturing of the mental processes and again travel with him step by step the steep and painful pathway up to the pinnacle of revelation.

I. THE INFLUENCE OF HEREDITY AND ENVIRONMENT

To know the ancestry of a man is the best approach to the understanding of his mental make-up. There we can see the slants and attitudes, often even hear the accents of so much that he says and does. Jeremiah was of the Priests of Anathoth (1:1). Knowing the static conditions of the East as we do, we are not likely to be far astray in assuming that he

was a descendant of Abiathar, the priest exiled from Jerusalem in the days of Solomon (1 Kings 2: 26, 27).

Priestly lineage would tend toward certain definite interests and attitudes. These men had a genius for things religious, fostered by the public rites of the sanctuary, and many of them were passionately and heroically devoted to the understanding and interpretation of the ways of God with men. The blood of these priests coursed in the veins of the young Prophet and probably endowed him with devotion to the things of God.

But the priests of Anathoth were exiled and that in a village only three miles from the temple site. To them this must have been a source of grief. They were close enough to see all that went on, yet they were separated from enjoying the emoluments and participating in the privileges and responsibilities of the chief sanctuary by an inseparable chasm.

If this had disabilities, it also had compensations. It was a vantage-ground for clear vision and true perspective. Better, perhaps, than those who were entirely engrossed in the affairs of the ritual, could the outsider perceive the growing evils and estimate the dangers. Not only the distance but the chagrin at lost privileges sharpened the critical faculties of the Prophet's ancestry.

Such criticism of the priesthood must also have been intensified by the activity of the eighth-century prophets. They were, all of them, troublers of the nation, firebrands in the social order, heralds of ruin. Like winds from the bare heights they scorched and seared the existing social and ethical conditions. But no part of the national activity was more subjected to their scorn than the priestly offices. (Amos 5: 21-27; Hos. 6: 6; Mic. 6: 6, 7; Isa. 1: 10-17.) By the lash of their fury against the lavish sacrifices of the day they provided food for thought for those who were pondering the destiny of the nation. In no group would this anti-ritual propaganda find quicker soil than among the priest group in Anathoth. They, the disinherited priests, were naturally critical of the splendor

of the Jerusalem temple service, and the prophetic attack on growing ritual would easily add fuel to the flame.

No wonder then that from this group of outcasts there came this man with his trenchant criticism of religious conditions in the sacred city. In that he was the son of his fathers, a child of his tribe, urged to his task by the clamor of ancestry and environment. More than two centuries of sturdy living and eager thinking, critical observance of the history of the nation and intent listening to the voices that were calling to duty and loyalty, were necessary, in the providence of God, for the making of a man of the mold of Jeremiah. Without this history he could not have done his work. There is a profound truth in the expressed conviction, "Before I formed thee in the body I knew thee, and before thou camest forth out of the womb I sanctified thee"; more profound indeed than the Rabbinical interpretation that he was born circumcised.

II. An Old Message Through a New Personality

If ancestry made its vital contribution to the thinking and feeling of this man of God, and if preceding centuries cleared the atmosphere of some prevalent superstitions and expressed those truths that made immediate appeal to the conscience of man, Jeremiah nevertheless stands before us in his own right. It is not surprising that his earliest message, which is contained in chapters 1-6 of his book, should parallel the messages of the earlier prophets. Nothing peculiarly new so far as content is concerned is found here. But we do meet a new personality. The message may belong to the fathers, but here is no dull repetition of ancient truisms. He is no preacher of dead men's sermons. Everything is fresh from the mint of personal experience, exhaling the atmosphere of poignant conflict, red hot with the passion born in sore travail of soul. All is throbbing with the rhythm of great ideas and the assured conviction that he is the immediate spokesman for God.

Peculiar to Jeremiah is his intimacy with God. He speaks

in the name of Yahweh; so did all prophets whether true or false. He had his convictions that he was right and that his opponents were wrong; so had all others, and none more so than those of the narrow vision. (Cf. 23:25; 28:1-4, 11.) He believed he was ordained for his task before his birth; so do most Orientals, small or great. What is to be, will be, is the dogma of fatalism, whether the individual is a daredevil, a saint, or a prophet.

But our Prophet surpasses all these. He talks with, communes with, argues with and even challenges God. (1:6-10; 12:1-4; 20:7-12.) This peculiar intimacy is indicated in his call to his mission. Yahweh put forth his hand and touched his mouth, and said, Behold, I have put my words in your mouth (1:9). This is the symbol, in which the working of the mind of Jeremiah is most significantly disclosed to us. Ancestry that had influenced him so greatly and the religious history of his nation that he knew so well are in the heart of the Prophet transcended. He was intimate with Yahweh, much more so than Isaiah, whose lips had been touched by a coal, held by the tongs, in the hand of one of the seraphim, who was a messenger of Yahweh. That was three removed; with Jeremiah the hand of God touched his lips. Not only so, but the young man was by no means passive. He hesitated, he talked back, arguing his case before he was finally persuaded. Before he spoke he wrestled with God, and when he spoke there was no constraint.

Analysis of the phrase might be difficult, and probably it could not be fitted into modern psychological terminology. But it expresses the personal consciousness of the Prophet that Yahweh was with him, and that his words were the words of Yahweh.

From the phenomena around him he learned the will of Yahweh. An almond tree, *a shaked,* teaches him that Yahweh is a watcher, *a shoked,* over Israel. (1:11, 12.) A boiling caldron tipped southward assures him that an overflowing

scourge will come from the North. (1: 12-15.) Great walls and mighty pillars give him the assurance that in the stormy times in which he lived, he himself would be such to the fearful people. (1: 16-19.) The marred clay reworked by the potter told him that Yahweh was the great potter with absolute power over his people (18: 1-12), while a foreign world-monarch, universally successful in battle, was by this sign the servant of Yahweh (25: 9). Like all primitive people, the Prophet felt that all nature and all historic movements were declaring the mind of God.

If like his kinsmen he was ever seeking a sign, the facts convince us that he made the selection from physical phenomena that appealed to his own religious consciousness. Probably many a boiling caldron was tipped toward the north, but none such suited his purpose. Many vessels went unmarred from the hand of the potter to the shelf, but these would not convey the lesson he wished to teach. In every case we find behind the illustration from nature the thinking man. These happy illustrations well expressed his pondered convictions, convictions in no essential way indebted to the cosmic world but the result of intellectual reaction on historical events, motivated by a profound sense of moral values. He knew the sins of his people. He was aware of the ambitious, warlike nations to the north. He believed in the God of social justice preached by the preceding prophets, and the conviction of coming destruction was necessary to his own moral integrity. Every page of the book of Jeremiah proves that he thought intensely on the ethical and national conditions of his time and was forced to his conclusions by the inexorable demands of justice, which was the voice of God. A keen student of Jeremiah has said concerning the Prophet's inner struggle and his intimacy with Yahweh that the relation was so close that Yahweh seemed to be but the Prophet's other self, his highest self. However this may be expressed, we need but to read these first messages of the Prophet to realize that the voice is new

though the message is old. The most adequate epitome of his first five years' preaching may be couched in his own words: "Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein" (6:16). Beyond the message of the past he did not go. He knew the past and rejoiced in it. He was the legitimate successor of Amos and Micah and aligned himself with the greatest teachers of his nation's past. Yet because of the brilliancy of his utterance, the intensity of his passion, and the daring of his activities, he was worthy of a permanent place among the galaxy of the great of his own nation. A vital personality had rethought and relived the messages of the Fathers.

III. Reaction in Favor of Reform

Will this youth who has taken such a definite stand with the fathers always speak with the same accent and always insist on the same principles? Let history answer. In 621 B. C. came the reform of King Josiah, based on part of the book of Deuteronomy. (2 Kings 22 and 23.) Criticism is divided as to Jeremiah's response. But if chapter 11:1 to 12:5 presents trustworthy history, then Jeremiah must have joined the propaganda for the abolition of the hillside sanctuaries in favor of a central sanctuary at Jerusalem.

This was a long remove from his earlier message. True the reform was the institutionalizing of the message of the eighth-century prophets. It was not ritual for its own sake, but for the sake of ethics. Yet it was ritual, and the forms of worship bulked large in its program. The man who had been the ardent exponent of the good old ways must have readjusted his thinking. A new attitude? A new program? Why not? Such would be quite consistent with what we know of his later thinking. While his demand for social justice as an expression of true religion never changes, his exposition of it is ever colored by the immediate situation.

In this momentous change of method, his heart-search-

ings, his trepidation, his reasonings are not disclosed to us. That he took up with such a movement hastily or lightly would be quite unlike him. That he argued with himself would be true to his nature. (Cf. 4:19; 9:1; 20:7-9.) He could scarcely have refrained from free and full discussion with his neighbors. (Cf. 2:14, 17, 29; 7:3, 4; 8:8; 11:18-20.) That was part of his life. And that in anguish of soul he counseled with God was but the even tenor of his way. (Cf. 1:6; 12:1-3; 20:7.) Weighing all the factors in the case he must have carefully thought his way through to a conclusion, and in that he found the will of God. (Cf. 11:3-5, 20; 12:3.) This reform was a new attitude, a new venture.

The result of the campaign is well known. Many of his countrymen were not swept off their feet by his enthusiasm. To abandon all the old, time-honored sanctuaries in the country, even at the behest of the king and the prophets could scarcely meet with universal approval. There was opposition, most of which has not been recorded. But in the little village of Anathoth objection to the destruction of the local altar and to the preaching of Jeremiah reached a climax, and they sought to put an end to the work of this peddler of new doctrines. While he escaped from the plot his townsmen laid for his life it gave him food for thought concerning some of the religious dogmas of his predecessors. (11:18 to 12:3.)

IV. Reaction Against Institutionalism

The veil falls on the activities of the Prophet for thirteen years, from 621 B. C. until 608 B. C. How he busied himself we know not. But such a man was scarcely idle. The reform had been a success, at least outwardly and for the moment. But how did it wear? How deeply did it affect the life of the nation? Did conditions morally and politically improve because of the legislation? Did law and institution change the nation's heart?

Pondering the results for thirteen years; hoping for the

best, seeing the worst; despairing; the illusion broke. Instead of improvement, there was degeneration, for the reform had induced complacency and arrogancy. They had an imposing temple for Yahweh which they trusted would forever prevent any foe or any disaster ever again crossing their border. (7: 3, 4.) They had a fully accredited book, containing glorious promises of the favor of Yahweh, which had aimed at purifying the life of the nation but had been exalted into a national fetish. Sacred institutions that should have been means to an end had become ends in themselves. This was the movement of which the Prophet was conscious for thirteen years, years of silence but not of slumber. In his mind there must have been the keenest disappointment. Observing, arguing, pondering, he must have been ultimately convinced that the will of Yahweh was not primarily in these forms and rites.

Then his indignation blazed forth and his clear-cut conclusions were hurled at the religious leaders of the day. (26: 8-24; 7: 1 to 8: 22.) The message is a brave one; he diminished not a word. To speak as he did concerning the temple and the temple officers, was to gain the deadly enmity of all the religious leaders. (7: 4, 8, 12-15.) To characterize the book of the law as he did, was to take his life in his hand. (8: 8-11.) Considered a heretic and a traitor he was brought before the tribunal to answer for his rashness. (26: 8-24.) The story is most graphically told, and his deliverance by the princes and the people is a commentary on the grip Jeremiah had on his contemporaries as well as an evidence of the tolerance of the Jew of that day. Few episodes in religious history have been more thrilling than this.

But the thing that must have happened to Jeremiah himself was even more thrilling. He had repented and openly acknowledged his earlier mistake. The sanctuary of his mind we can enter only in imagination, but the process may be judged by the beginning and the end of the episode. He had committed himself to the reform, and once supporting a movement

or a doctrine the line of least resistance is in repetition. He had encountered intense opposition and no doubt had defended his propaganda. Dialectics by their very nature lead almost inevitably to dogmatism. Most of those who had lined up in the Deuteronomic reform spent the rest of their days rejoicing in, elaborating, and defending the reform. To rethink the problem was difficult. To conclude that one had been in error was painful. To make an open confession of mistake in so serious a matter was humiliating. But in the face of past and present to denounce publicly the essential principle of the reform required the boldness of fanaticism or the heroism of the martyr. Yet this is what Jeremiah achieved. How did he do it? There was no swift insight into great principles, or why the thirteen years before the vision? There was no blinding light flashing down his pathway, or why should he ever have taken up with the reform? Around him the page of religious history was being written, and this he was reading. Within he was conscious of a moral judgment that accused the nation of growing indifference to moral values. The old program was abortive. Institutions were inadequate to heal the sores of a nation. In the turmoil of his soul, this, the inner voice became articulate as the voice of God. Resist he could not, he dare not. In the maturing of his convictions, he heard the voice of the God of light and truth. Thus in the school of experience he had learned something of human nature and was freed forever from the fallacy of thinking that religious institutions could save the people.

V. The Deepening of Spiritual Insight

We are able to follow the activities of the Prophet through the changing conditions of the next eighteen years. He is always somewhere near the thick of the conflict and is always true to his hard-earned concepts. His philosophy of history is unshakable. Yahweh, the righteous God, who looks on the heart of man, is the God of Israel, and in so far as she is sinful

must punish her for her sin. Nebuchadnezzar, who is on the horizon with his armies, is the servant of Yahweh to fulfil his moral purposes.

During these years our hero is himself in the caldron. It is a tragic story. Hated by the people, persecuted by the officials of the temple and the nation, called babbler, heretic, and traitor, yet with head unbowed and voice unsubdued, he had to be reckoned with in all national emergencies. In court, in the stocks, in prison, thrown into the dungeon, the poor old man, hated by the people, the terror of the princes, was still the counselor of kings.

Eighteen years! What did these do for his thinking and to his vision? Again we can follow him only in imagination, but the result is clear. Did he become weary or tired? Yes, but on the morrow he was as resolute as ever. Did he become vituperative because of daily abuse? At times he certainly indulged in an exuberant overflow of personal feeling with little regard for pious expression (12: 3; 20: 12, 14-17), and who would not? Did he become cynical and leave the ignorant and indifferent rabble to their own destruction? That would have been easy, the pathway of the unsocially minded.

Such temptations came to Jeremiah, the most human of men. But never for long did they cloud the clear vision or disturb the calm confidence of this, the most God-inbreathed of men. His final message—its authenticity has indeed been questioned by some—is a clear note that transcends all that has gone before. (31: 31-34.) This is the counterpart of his attitude toward the temple and the law book. It is the positive note of which the earlier is the negative. Even the best institutions could not save, nor could the nation be saved *en masse*. The heart, the mind, must be touched, and that Yahweh himself must do. So the conclusion to forty years of thinking and reflecting led him to the conclusion that the only hope was that Yahweh should put his law in their inward parts and write it in their heart, and be their God. (31: 33, 34.)

The man who forty years earlier had called for allegiance to the good old ways of the fathers, who thirty-five years before had preached obedience to the law-book that set forth centralization of worship as the panacea for national ills, who twenty years later had denounced such worship as inadequate, at last concluded that religion was individual rather than national, was spiritual rather than social, and that motive was more important than manner. The good old ways have been left behind by this pioneer, and the new covenant is the final confidence of this seeker after truth.

In no place in Old Testament prophecy, or for that matter outside of it, do we more clearly see the almost desperate intellectual activity to readjust one's thinking to changing conditions than in Jeremiah. Forty years, in a critical period of his nation's history, were pressed full of vital experiences; forty years of struggle, of agony, forty years of profound pondering the ways of God with men, years of change, of maturing conceptions, of mental and spiritual growth, such lie behind the appealing message of this the greatest of the Old Testament religious leaders. God seemed to be his other self, his highest self. We may surely say of him as we follow his struggles and note his growth of mind and heart, that seeking he found, and knocking it was opened to him.

OUR HERITAGE OF LAWLESSNESS

REUBEN E. E. HARKNESS

For years many high-minded citizens, interested in the welfare of their country, have been concerned because of its growing lawlessness. It was with peculiar satisfaction, therefore, that they heard President Hoover speak out so forthrightly, in his inaugural address and in later pronouncements, regarding the crime situation and his proposals to investigate its causes. Too long, it seemed, Federal authority and the Chief Executive had given attention to tariffs and a larger army and navy as assurances of national health and strength while entirely ignoring or neglecting this unhealed sore in our political body. For, without going into details regarding facts, only too well known through front-page reports of the daily press, it was felt that national, State, and civic authority had almost disappeared and the real power was in the hands of the gunman and the racketeer.

But let no one think that this disrespect for law is a development of the past few years. Our crime record is no new thing in our history—established in the last ten years or more since certain new amendments to the Constitution have gone into effect. This lawlessness is an "Americanism." It is a peculiar American attitude which, however, has grown so steadily that it should give every right-minded citizen cause for alarm. And those in high places who have power of molding public thought, who have made light of, or abetted disregard for law in any one particular, may well consider the course our national life is pursuing in this respect and the certain debacle inevitable if it be continued.

Ours, indeed, is a heritage of lawlessness. It is inborn within our consciousness as a people. It is, in a sense, part and parcel of our very being. But it goes back beyond our birth as a nation to our first beginnings on this continent.

For the story of the launching of England's colonial enterprise is really the story of a magnificent attempt to realize a political philosophy. True the interests were complex and not always, perhaps, honestly stated. There were commercial, national, and political ambitions and schemes involved and intermingled. But always each charter granted for the establishment of a colony upon these shores was careful to embody within it a guarantee to each colonist of the rights of Englishmen. That indeed was of supreme importance, the one privilege ever insistently demanded and jealously guarded—the cherished principle of individualism, personal liberty, something of our own declaration of the human "right of life, liberty, and the pursuit of happiness"—dear to the heart of every Englishman from the days of Magna Charta. As a principle very lofty and worthy, receiving the plaudits of mankind! But how obtain it? How assure its privileges? That was another question.

For the guaranteeing of those "inalienable" rights has always created a tremendous difficulty and a ceaseless struggle in the political order. How far can personal liberty be practised or carried? Where does personal liberty end and social obligation begin? To what extent can government guarantee personal liberty and corporate security likewise? That is and always has been America's problem. It was the problem of our colonial forefathers.

Representative government was first established upon this continent in the colony of Virginia, the gift of Sir Edwin Sandys of the Virginia Company of London, a disciple of the temperate Richard Hooker who in 1594 was the first Englishman to declare that the royal authority was derived, not from the Almighty, but from a contract between the king and the people. And it was this Sandys who in 1614 made a speech in Parliament of which the following is a condensed official report: "No successive king, but first elected. Election double, of Person and Care; but both come in by Consent of the people,

and with reciprocal conditions between King and People.—That King, by conquest, may also (when Power) be expelled." Little marvel that such revolutionary political theory should win for its sponsor the charge that "no man in the world carried a more malicious heart to the government or monarchie." And little marvel also that such revolutionary principles as that, under certain conditions, man had a right if not duty to revolt against government, should give rise in Virginia to a rebellion of the common people against their established government as early as 1676—one hundred years before the final and victorious conflict.

And especially was it the problem of New England, for in addition to natural rights she thought in constitutional terms. Remember it was New England that gave us our constitutional government. Virginia could say, "Give me liberty or give me death." New England could say, "Give me constitutional rights or give me death." And for those she forced and fought the War of Independence.

Thus, how to grant individual rights while securing corporate safety was her early problem. For in spite of the ridicule and condemnation heaped upon New England for her bigotry and blue laws, she had sought to establish a magnificent structure upon this new continent. It was her effort to create a political order which would grant full right of behavior on the part of the individual citizen and at the same time obtain social welfare and the common good.

To understand that ideal and system we must understand the Puritan politico-religious philosophy. All relationships were personal. That of man with his universe was the relationship of the creature with his creator, the human with the divine, man with God. And likewise all relationships of earth were personal.

But the basis of these personal relations was the Covenant, Compact, or Agreement. The whole universe was based upon it. Covenant was the very law of life. God had entered into

human relationships by covenant alone, and he was bound by his promises which could not fail. He had made a covenant with Adam at Creation and before the Fall. He made a new Covenant with him after the Fall. He had covenanted with his people, the children of Israel. He had his Covenant with believers through Christ. And all human bond and fellowship was by covenant. The political order was a covenant among men in matters of law and government. Trade and commerce could be carried on only through covenant, that is, contract or agreement. Marriage and the family were formed and established on the basis of covenant and compact, man and woman together.

Now the Church-State order—the Theocracy—which the New England fathers sought to establish, was founded in and upon these free covenants. They had covenanted together in the old country for trade, especially with the Dutch. The Puritans had covenanted with the King and Council in receiving the Charter of the Massachusetts Bay Company in 1629. They had compacted together to form such a company and to migrate to America when the Charter had been granted. In the confident assertion that "true government was that by which men through contract associated themselves into political society"[1] they had covenanted together civilly even as the Pilgrims before them had laid the basis for their form of government by drawing up the Mayflower Compact in the cabin of their little vessel as they lay in the harbor at Cape Cod in 1620. And they all covenanted together to form their various churches in the new land.

It was a "covenant" régime. Its basis was the then new conception that government was set up by men themselves, the voluntary agreement of individuals to be governed by the will of the majority within their group, to submit themselves in conformity to enactments and practises thought to be most beneficial to the common welfare. And it carried with it the

[1] McLaughlin, A. C.: *Steps in the Development of American Democracy*, p. 25.

common belief that there was a fundamental or divine law which restricted government, assuring man his natural rights. Any act of legislation that violated that divine law was and could be no law at all.[2]

They came out from a religious and political despotism in the old land, where autocratic government and authority were supreme, and where little or no personal freedom could be enjoyed. They were determined that upon this virgin soil they would establish this true divine order whereby the individual would be assured his God-given rights through the solemn covenanting and confederating together to defend and protect the rights of all.

Listen to these high words of Governor Winthrop, the beloved and honored first Governor in America of Massachusetts Bay Colony, which reveal as noble a conception of political philosophy as may be found in any literature![3]

Now, for the other point concerning liberty, I observe a great mistake in the country about that. There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts; *omnis licentia deteriores*. This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal, it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the public covenants and constitutions, amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it, and it is a liberty to that only which is good, just, and, honest. This liberty you are to stand for with the hazard (not only of your goods, but) of your lives, if need be. Whatsoever crosseth this, is not authority, but a distemper thereof. This liberty is maintained and

[2] McLaughlin. Op. cit., p. 37.

[3] Winthrop. Vol. II, Savage Edition, p. 280 (year 1645), p. 237 new edition.

exercised in a way of subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free. The woman's own choice makes such a man of her husband; yet being so chosen he is her lord, and she is subject unto him, yet in a way of liberty not of bondage; and a true wife accounts her subjection her honor and freedom, and would not think her condition safe and free, but in her subjection to her husband's authority. . . Even so brethren, it will be between you and your magistrates.

And turning for a moment from New England we find a similar wisdom giving birth to the political order of Pennsylvania. William Penn, introducing his Frame of Government in 1682, wrote:

We have (with reverence to God, and good conscience to men) to the best of our skill, contrived and composed the *frame* and *laws* of this government, to the great end of government, viz., To support power in reverence with the people, and to secure the people from the abuse of power; that they may be free by their just obedience, and the magistrates honorable, for their just administration; for liberty without obedience is confusion; and obedience without liberty is slavery.

What more concise and profound conception of the nature and purpose of human government has ever been conceived![4]

These represent magnificent attempts on the part of Englishmen to obtain individual liberty, political and religious, and yet maintain and perpetuate a corporate society through which alone that liberty could be perpetuated and guaranteed. But a covenant presupposes freedom of the individual—the deliberate and intelligent voluntary assent of two or more persons binding themselves in certain agreements for the highest welfare of all. In the very nature of the case there can be no compulsion. It is a free-will decision on the part of each member of the contract to abide by its principles and carry out its objectives. How, then, to maintain the delicate balance between these two—personal liberty and social solidarity—was the constant perplexing problem of our forefathers.

[4] Proud, Robert. *History of Pennsylvania* (ed. 1797), Vol. I, p. 199.

And they failed to maintain it. More and more personal liberty asserted itself, chaffing at the restraints and protesting against all limitations. Little by little it rose into the ascendancy, curbing majority power and rejecting established authority. Listen again to the pathetic complaint of Winthrop. Thomas Hooker and his group, despite official objections, had moved from Massachusetts to Connecticut. Some said it was because of the fat pasture lands of the Connecticut Valley, but others said it was because two such mighty constellations as Reverend Thomas Hooker and Rev. John Cotton, Boston pastors, could not swing within the same orbit. Whatever the reason these words of Winthrop reveal again his political philosophy as well as his sorrow at the seeming failure of their hopes and plans.[5]

> Much disputation there was about liberty of removing for outward advantages and all ways were sought for an open door to get out at; but it is to be befeared many crept out at a broken wall. For such as come together into a wilderness, where are nothing but wild beasts and beastlike men, and there confederate together in civil and church estate, whereby they do, implicitly at least, bind themselves to support each other; and all of them that society, whether civil or sacred, whereof they are members, how they can break from this without free consent, is hard to find, so as may satisfy a tender or good conscience in time of trial. Ask thy conscience, if thou wouldst have plucked up thy stakes, and brought thy family 3,000 miles, if thou had expected that all, or most, would have forsaken thee there. Ask again what liberty thou hast toward others, which thou likest not to allow toward thyself; for if one may go another may, and so the greater part, and so church and commonwealth may be left destitute in a wilderness, exposed to misery and reproach, and all for thy ease and pleasure.

Why did the scheme fail? Four facts in the situation may without elaboration be mentioned as reasons for it.

1. These colonists, especially of New England, were protesters, and rightly so, against many of the laws and practises of the old land. Though they loved their mother country they

[5] Winthrop, Savage 1853. Year 1642.

nevertheless bitterly attacked those who were in charge of her affairs and enforcement of the laws.

2. As years passed, extremists came among them, who were in a measure anarchists and who never had, in the first place, covenanted with them. These were always sources of trouble and turmoil among them.

3. Three thousand miles of water lay between them and the seat of authority. And four to six months' time separated them from the rulings and decisions of the Royal Court upon their complaints or judicial problems.

4. There was always an abundance of free land to which the offender or the discontented might easily escape, to set up his own authority and ignore the demands of the constituted government of the colony.

Perhaps this was the most important factor of all. But a few miles from Boston, Roger Williams found his freedom of conscience at Providence where he was entirely beyond the power and jurisdiction of Puritan or Pilgrim establishment. Near at hand at Aquidneck, Ann Hutchinson found she could freely express her opinion of those stiff-necked preachers "under the Covenant of Works" and safely assert her independence of the Boston Church. In the Connecticut Valley, Hooker and his associates could set up their own theocracy and challenge the authority of their friends and brethren in the old Bay settlements. And there was always more land and larger acreage to the westward for the still more daring and independent souls. With that vast unknown, and virgin territory, ever free and ever beckoning, how could external authority be administered.

Those four factors in our colonial situation largely account for the failure of the early "American" ideal of government, even as it accounts in general for the War of Independence. For as time went on men found new ways of creating and maintaining their independence, as is too well known to be recounted here. Almost every legal enactment of the mother country

concerning colonial affairs was disregarded or deliberately broken by the Americans. It was in the blood—the rights of Englishmen—and the open sea and broad lands cultivated and bred it. The Revolution was inevitable. Independence, freedom, and personal control of one's own affairs—the whole combination of circumstances conspired to *make* them inevitable. The Revolution was the assertion of individual liberty; the revolt of the individual against the authority and dominion of the corporate body. The balance was broken, the confederate power brought into subjection to personal rights. The individual had triumphed over government.

Such was the assertion of the Declaration of Independence:

> We hold these truths to be self-evident—that all men are created equal, that they are endowed by their creator with certain inalienable Rights—that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed.

In the words of Locke, government is derived from the people. The right of the minority was confirmed. But how many persons are required to constitute a minority?

Again, in the State Constitutions and later in the Federal, the rights of private citizens are guaranteed and protected. They assert, not so much the rights of government, but the limitations of its authority over the individual. They set forth, not the duty of the citizen toward his government but the extent of government's interference with the individual's affairs. Government, in fact, is checked and rechecked lest it become tyrannical and despotic.

Thus in the very founding of our Republic the individual won in the age-long struggle against external authority. Political despotism was dealt a death-blow. Theocracy, the free-compact system of New England, was defeated. Man became supreme.

For we must not forget, in our justifiable patriotism, that

the American revolution *was* a revolt against *a constitutional authority*. And its success has helped to breed further contempt for law and political order as well as a certain amount of esteem and honor for the offender and lawbreaker—an attitude which has written a history of crime for this nation far surpassing in statistics and frightfulness that of any other civilized country.

In the first place, there were many who believed that the Federal Constitution but established in the new nation certain political principles and practises for the abolition of which the colonists had fought the mother country. Though the sphere of government was carefully and exactly defined, yet, for some ardent "democrats" it was too powerful and extensive. It was a problem to decide what questions should remain strictly State and which Federal. Jealous of the rights of the private citizen they were ever irritated by any semblance of restriction or restraint on the part of the constituted authorities. In the flush of their achievement, and the glow of their righteous concern for men against all tyranny, it was comparatively easy for lawyers in court to defend and acquit any man charged with breaking any law. Ever they asserted, "Law was made for man, and not man for law."

One illustration among many that might be given, was the advice of Patrick Henry to the Baptist ministers of Virginia to continue breaking the marriage law, which had granted the right to perform that ceremony to Anglican clergy exclusively, as the most effective means in having the statute withdrawn from the books. And freely and gladly, both before and after the War, he defended them in courts of justice for breaking the ecclesiastical laws; at one time making such an impassioned plea in their behalf that, according to report, the judge in the midst of tears cried out, "Sheriff, release those men!" The officer of law enforcement had a difficult time in the face of the orator who glorified the victorious struggle of the poor colonial for his divine and inalienable rights.

But perhaps this attitude toward law was perpetuated and strengthened by those very conditions in the natural environment which had been most influential in developing the spirit of independence among the colonists. Even at its birth, this was a large nation territorially and already, because of that and its climatic differences, a country of varied interests and demands. It was difficult, therefore, to legislate for such a far-flung territory. New England with her manufactures and open sea for the extension of her markets: the old South with broad lands and raw material; the new West with her vast stretch of virgin plains, constituted three distinct and conflicting major interests within the nation.

There thus began, early in our history, a disregard for political authority which might conflict with local needs. Each section found it comparatively easy and justifiable to ignore such legislation as seemed inimical to its peculiar situation, economic requirements, and hope of advancement. Thus at its birth there appeared that sectionalism which has always been a breeder of lawlessness in the nation, which caused numerous revolts and the great Civil War and is still a disruptive force in national politics.

And it would seem evident that the problem and disturbances of sectionalism within national affairs, is also a cause of our record of individual lawlessness. Inevitably that sporadic clash of local with the more general interests bred within the individual citizen a contempt for law. It was difficult to assert " the right of a people to rebel against government " and deny that right to a single person who might have real or fancied grievances against the authorities.

Thus this same geographical condition was a contributing cause of individual crime also. There was always for instance, (1) unlimited territory unhampered by law and the courts of justice. The great open spaces of the West ever provided a haven since the days of Roger Williams and Thomas Hooker for the malcontents and disorderly. Not only could criminals

and fugitives from justice escape thereto, but men of independent spirit could there set up their own peculiar social and political order.

(2) Moreover, at times those new settlements were as far removed from the source of authority as had been the early colonies. Consequently many times men had to take the law into their own hands and by virtue of high physical courage and swiftness of finger upon trigger enforce the written or unwritten statutes of the community.

(3) Again the old legislation, enacted for a bygone day and for a former social order, perhaps, was not always adequate or suited to the needs of the new section and its requirements. In such instances, groups of citizens again took the law into their own hands and courts were dispensed with or their rulings ignored and disobeyed. Legislation must always come, not from *a priori* conclusion and idealism but from human situations and social welfare. Not always did the legislatures or the courts of the older established communities know or understand the needs and customs of the newer pioneer settlements. As in colonial times the "back counties" were in continual discord with the "tide-water" folk, so through our history the "territories" have had their grievances against the traditionalism and practises of the older districts which sought to dominate them.

(4) But in addition, the frontier, the new unbroken sections, the "untamed wilderness," always required rugged strength of body and of spirit for its conquest and subjection. Only men of daring and of self-sufficiency ever ventured into that great unknown. And its conquest bred in these hardy pioneers a spirit of self-assertion, independence, self-reliance. Having mastered the forest or the prairie single-handed they were hardly of that stuff which submits calmly and unquestioningly to enactments, legal though they may be, which tend in any way to limit their freedom or deny them their hard-earned rights and privileges.

So we have honored as great national heroes some of these early pioneers. Explorers, hunters, traders, empire-builders they have been, visioning the new state of boundless horizon, surveying its rivers, plains, and mountains, conquering its native warriors and its mighty forests, making possible the peaceful habitation of its present millions. But we forget or ignore their depredations, their disregard of solemn treaties and of legal constitutions, if not of human rights, in the marvel and romance of their achievements. History must admit that scarcely an agreement with Indians was ever faithfully kept. If pitilessly cruel was the red man, ruthless and unscrupulous was the white in his measures and methods. Land-hunger knows no law. Through Kentucky, Missouri, Texas, Rio Grande, Oregon, and the great Northwest the urge drove men relentlessly on—the mighty wave rising and spreading itself with irresistible force over the vast continent.

And with little less glamor do we surround the names of those desperadoes who appear in that " Wild West " a generation or two later. Somehow their reckless protests against the developing order and customs of the advancing civilization and their cheap concern for human life have appealed to America as exploits of marvelous courage and native genius. With records of many killings to their credit they were utterly contemptuous of law, a menace to the safety of life and property of any kind, and the constant source of perplexity to all the forces of justice and legality. Yet the dime novel spread abroad in earlier days, won them sympathy and renown, even as the movie has won them the admiration and emulation of later times.

Then when the boundless natural resources of the country and its immeasurable possibilities were first dimly recognized by men, there appeared another example of lawless practise. These free and sovereign States, separated by over three thousand miles, must be welded together not only in a political unity but in an economic as well. Railroads must be built that

will span the continent. The newly discovered coal fields must be opened and their wealth exploited. Oil lands must be tapped, and the flood of their black streams refined to gold. Steel must be wrought from the ore of the iron mountains. Those gigantic enterprises of the reunited nation demanded the shrewd ingenuity, the unbounded energy, the self-assertion, the resolute determination, the undefeatable purpose of the pioneer. Individual initiative and " creative " ability must not be curbed, we have said. So we have glorified the " self-made man " and have not always questioned how he attained his success. In fact, the nation has rather admired his shrewd, not to say unscrupulous, evasions of the legal niceties of some situations. It has been frankly admitted in more instances than one that the law has been winked at and that authorities have found it difficult, if they have not refused, to enforce the law. Certainly, Government must not interfere with business. That was the traditional, nationally accepted policy, and the work of exploitation and of trust building went merrily on despite the technicalities of the law. The " self-made man," of American industry is the lineal descendant of the colonial rebel and the independent, self-sufficient pioneer.

Finally came the swift uprising of the great American cities and the mighty waves of European immigration—cheap fodder to be devoured by the ever-fattening industries. And three things at least happened.

The immigrant, so recently and suddenly released from the more strict authority of the old land, thrown into a new world of customs, manners, and practises, infatuated by the freedom of America, ofttimes misinterpreted it and liberty became license. But the spirit of contempt or indifference to ordinance and legislation was in the very atmosphere he breathed; it was but inevitable that he should be captivated by it. But practises which were deemed mere legal uncertainties in the case of " great creative Americans " became crimes in his.

The crowding, restless, ever-spreading cities became new frontier States for a later type of pioneer, shrewd and, as of old, not overscrupulous as to ethics or legal observances. Here were new fields for conquest, other resources to be tapped—mostly social now. Rapid transportation systems must be built; contracts for public buildings and paved streets to be let; labor to be provided; immigrants to be herded and "delivered"; the saloon with its legalized traffic, to be made a rich source of revenue. What a rich, fertile field for the "American" genius to develop! The wilderness pioneer, fur trapper, Indian trader, prospector, empire-builder became the ward heeler, party leader, machine boss. Favors were dispensed in royal fashion, franchises were bought and sold, fortunes were created in a day, corruption was openly practised but—"What is the Constitution between friends?"

So likewise the free lance, the desperado, the outlaw of the old West has found in the disintegrated mass of the unorganized cities abundant opportunities for his fancy of romance. The great open spaces became restricted; law and order gradually settled down upon the plains. The cities with their inrush of unassimilated characters of the most diverse qualities, became the frontier settlements of civilization for the late nineteenth and early twentieth centuries. Of course there was not the same chance for the careless flouting of law as in the old days of the range and the mining-town. The crowded city where life was more compact, and therefore more dangerous, did not seem to appreciate his free-born spirit of independence and love of adventure. Such prankish misdemeanors became crimes and their perpetrators were called criminals. Yet it was the Indian killer, the cattle rustler, the train robber, the general bandit who became the yegg, safeblower, bad gunman, bank-holdup, and later efficient bootlegger, racketeer, and gang-leader of the large city. Fear them as we may, decry as we do their senseless deeds of violence and death, yet around these criminals, typified by such as Matty Durkins and Gerald

Chapman, we hang the mantle of romance and foolish sentiment. We, as they, are heirs of this heritage of lawlessness.

We may well mark the revelations of our President and heed his warning. Single American cities with a record of more crimes per year than has all of Great Britain! And the ratio per population is on the increase. Whatever our extent of territory and of population; however great our natural resources and unlimited our future possibilities; however unprecedented our prosperity and significant our influence as a world power, here is something, not only of which we cannot be proud but which must also give us cause for anxiety and concern.

It is simple and easy to point to one fact as *the* cause of this criminal condition in our midst. Just now it is the fashion to lay the charge upon prohibition. No sane man who claims to have read history would wish to reveal his ignorance by making such a statement. Liquor was as great an occasion for crime fifty years ago and every year since as it is today. President Hoover does well to make his commission one for the investigation of the enforcement of all laws rather than simply that of prohibition.

May it be that we shall find that in America there are not so many causes as there are many occasions for crime? May it be that we have cultivated such an attitude toward law, even such an admiration for the successful law-breaker, that we ourselves have created the major cause of crime? That spirit has been developed within our citizens and in the progress of the nation there have been many occasions that have called it forth into active exercise. All progressive legislation with the abundant opportunities for self-advancement in this country has usually curbed the traditional right of independent action on the part of some while it has enlarged that freedom on the part of others. Thus the occasion for lawless conduct has been presented.

What is to be done? The preceding review would seem

to indicate that government, State and Federal, has been fully restrained so that it may not become tyrannical nor despotic. Now we must learn to restrain the individual. The Colonials approached this achievement with their system of compact and covenant. Especially was this true of William Penn in his Frame of Government: "Liberty without obedience is confusion; and obedience without liberty is slavery." That, perhaps, is the most concise statement of profound political philosophy as is to be found in any treatise on the subject.

But how secure obedience? The Colonial effort failed, largely because of misconception as to the source of authority. Revolutionary as was their recognition that consent must come from the free, voluntary will of the contracting people, they nevertheless made the mistake of insisting upon an external control. For them, the true source of authority, "the way of life," in all affairs of men was of divine origin, a supernatural Will revealed from all eternity in the Bible. Said Rev. John Davenport of New Haven in 1637, "Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men, as well as in the government of families and commonwealths as in matters of the church." That being the organization of the universe, there was little else for good men to do but accept it in voluntary compact.

But when this sense of supernaturalism passed away, as it soon did with the incipient conception of human government being a social covenant, its center of authority also passed away, and we have discovered no other. Consequently with that escape from external supernatural authority, liberty has become license.

It is for America to learn that authority is always within. It rests within the disciplined search for common human welfare according to the needs of the changing conditions and situations of life. Liberty can never be separated from loyalty, allegiance, faithfulness. Liberty may be said to have been

first enjoyed through loyalty to the chieftain—head of the clan or band by heredity or conquest. Then it was found in loyalty to the institution, and in its highest form, to the ideal or tradition.

Britain, perhaps, reveals the best example of this process and fact. She may be said to have passed through the first two forms to the third. It is represented by the King. He is the symbol of all the nation's glorious heritage which cannot otherwise be expressed. He *is* the nation's idealism, and gathers up in himself the loyalty and allegiance of its citizens. In him is portrayed rigid British traditions, custom, behavior, practise. A Britisher is schooled to do only " so and so." He can be depended upon to act in a particular manner under all circumstances. Whatever the situation he will behave according to well-understood, though unwritten, law. " This day England expects every man to do his duty." There is " the honor of the force " and of country to be maintained. It may seem at times to destroy all initiative, to be mere stubborn opposition to any change or progress, resulting in sterility, but it does make for strength and order.

In general, this is not true of the United States. It would be difficult to breed such a habit. How could we have loyalty to an institution? Our whole tradition has been the very opposite. We do have the flag; it is the only symbol we do have. But what is the flag? Not this personal thing like the King, who in the hour of danger may make appeal to the hearts of the people; or who in the hour of his own grave illness gathers up the sympathy and the prayers of his loving subjects as of fellow sufferers; who is the bond of the Commonwealth of Nations.

How can we of America develop respect for tradition? Our whole national tradition is the disregard of tradition! Almost a contempt for the past, at least no sentimental bondage to it; intelligent, progressive building for the ever-enlarging future is our ideal.

Again, how can loyalty to government be instilled into the hearts and consciences of our people? We had our birth in protest against government! When we defeated the British King and his government because he would not keep his covenants with us, we put our own government under compact. Every man feels himself superior to government. It is our servant not our master. We have appointed it as we have appointed each officer of it. Thus when government passes a law, it is really the people who pass it. Consequently if one is not in agreement with it he feels justified in refusing to obey it. Let those who want such legislation obey it and enforce it! Such is the attitude of the average American citizen and how can law be enforced when such a spirit does prevail?

But perhaps just here is the solution of the crime problem in our country. As the people do make the law they must obey it and enforce it. As legislatures function only according to the will of the people, so, we must learn, do the powers of law enforcement, courts, magistrates, and police officers. Law will be enforced in America when the people themselves outgrow their indifference to its shameless non-observance, themselves obey it and report all violations of it. It does rest with the people. They and they alone are supreme. Here indeed is our safety and security! This must be our discipline—by education, instruction, and our own good example in all our legal relationships to create personal and individual loyalty to that revolutionary political doctrine—actually established by constitution in America, but still a great experiment—that government derives its just powers from the people. That government rests on the consent of the governed. That divine right abides with and within the common citizens.

It was, and is, a daringly, radical revolutionism, the force of its extreme assertion not recognized even today, that opening statement of the Federal Constitution (How many people have read it and know it?): "We, THE PEOPLE of the United States, in Order to form a more perfect Union, establish jus-

tice, insure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

That is it! We are all members one of another. The good of one is the good of all. We stand or fall together. Old phrases—but true. *The people* have done this thing in America. The people make the laws. That has long been our boast. Now they must *enforce* the law, else our boast is baseless; the hopes of the Founders of the nation shall have failed and the dread of Lincoln shall have come to pass: Government of the people, by the people, for the people, *shall* have perished from the earth.

What is the solution of these great problems of Prohibition? Nullify the Amendment? That is but to admit that our Republican form of government has failed; that the constituted authority of the people at Washington has submitted to the rule of gangsters and racketeers in our large cities.

Remember the words of one of the great founders of Democracy in America: *"Liberty without obedience is confusion, and obedience without liberty is slavery."*

WHO'S WHO IN THIS ISSUE

Ernest W. Parsons, of the Department of New Testament Interpretation, long associated with Rochester Theological Seminary, now Colgate-Rochester, does not need an introduction to our constituency. He writes of "Some Pragmatic Elements in the Gospel of Matthew," a paper which contributes to the investigation of both the content and method of the New Testament. We shall hope for further contribution from him.

Professor George Boas, Associate Professor of Philosophy in Johns Hopkins University, himself the author of *The Major Traditions of European Philosophy,* a review of which will shortly appear in the Quarterly, at the personal solicitation of the Managing Editor, presents a review and discussion of the work of the great English scientist A. S. Eddington, *The Nature of the Physical World,* which will be eagerly welcomed by all. Doctor Boas is an A. B. and A. M. of Brown University, 1913; an A. M. of Harvard, 1915, and Ph. D. of the University of California, 1917. Often in Europe, he was a First Lieutenant of Infantry in the World War.

Professor Henry C. Vedder, from his summer home in Nova Scotia, and despite his busy life as the most interesting *Columnist* for a daily paper, contributes an article on the present situation and status of the Pope. All our readers, we are confident, will hail his lucid and terse exposition of this tangled situation in Italy. Who has the better of it—the Pope or Mussolini?

The Reverend J. E. Bell, pastor of the College Baptist Church, Hillsdale, Michigan, calls attention to a phase of the preacher's service that needs emphasis. His paper on "What

Price Preaching?" is an engaging though brief discussion. He is an A. B. and Th. B. of William Jewell College, 1917; an A. M. of the University of Chicago, 1923, as well as graduate student of the same University, 1926 and 1927. Also of the University of Colorado, 1928. He was Y. M. C. A. secretary in the war, and also pastor at Marion, Indiana.

THE Professor of Religious Education at Bucknell University, Charles M. Bond, offers a very practical consideration in his line, of value to the active pastor. His earlier paper in the April, 1928, QUARTERLY will be remembered by thoughtful readers who are interested in education and religion and their synthesis.

PROFESSOR I. G. MATTHEWS, who furnishes us each quarter with the interesting budget of Archæological Notes, in this number gives a valuable paper on "The Mind of a Prophet—Jeremiah." We are happy that this is not the year when Doctor Matthews is to be in Jerusalem. The present disorder in Palestine may unhappily involve the hesitation of work by educators, if not destroy many of the achievements made by the scholars of The Oriental Research Society.

PRESIDENT HOOVER has made the subject of present-day lawlessness of most vital interest. One aspect of this riot of crime, especially the prevalence of all sorts of lawlessness in this country, has escaped most writers. With a fine insight and a genuine appreciation of the continuity of history, its antecedents and consequents, Professor Reuben E. E. Harkness, of our Seminary, has written of the inheritance of lawlessness, which has come from our earlier history and its dominant principles of democracy.

NOTES AND CURRENT DISCUSSIONS

What contribution can Science offer to Religion? If indeed the scientist does not think he has made religion entirely redundant as a life activity, or something to be ignored.

Wittingly or unwittingly Science may make some worthwhile emphasis on the value of religion by its own sheer inability to account for or explain some of the facts of life, to do more, indeed, than simply describe the sequence of events. It may unveil " marvelous coordinations " and reveal that substance and force are united in an order and plan which the more serious Scientist hesitates to ascribe to chance. Maybe, he thinks, as a searcher for truth, that there is no beyond for science, and he may insist, as Professor Bridgman of Harvard recently did in an article dealing with the Quantum Theory, that, although science has reached its limit with the electron, the theologian has no right to think that beyond the electron is God.

But that is just a new and insufferable dogmatism of science. We can find ourselves justified in this far—There is no adequate solution by the scientist as to the ultimate origins; for reaching his limit with the electron he has not the temerity to say " Ne plus ultra "; and, in the field of guesswork, one guess may be as good as another.

But even more than that, there are still the philosophers and the metaphysicians short of the theologians. And those who are dealing with atoms and electrons can scarcely be said to be dealing with the physical except in a figurative way. The line between physics and metaphysics in modern scientific discussion is an imaginary line in more senses than one.

One wonders then on what ground the theologian is denied the rational privilege of thinking God. Just now there is no alternative which science has to offer. The theologian may be

pardoned for offering *God* as explanation when no other or no other so rational is at hand. The source of matter, force, and life, aye, and mind may still defy our whole understanding. We may know the orders of these, but the "how" we may guess only, and the "why" escapes us, unless we think God. There are still, one supposes, there always will be Don Quixotes who will ride their lances into a windmill attacking the Supernatural; but those who understand science also know that "its amazing revelations are not a whit more easy to explain than are the superstitions they destroy. The miracles of yesterday become, today, the natural ends of calculable causes. But are they any the less miraculous?"

We know something, even though the range of what we can know is limited to very obvious things—we know enough, if we will, of cause and purpose, "definitely to exclude the accidental."

Is "no God" a rational alternative to "God" for the eager, oft-baffled searcher for the "why" as well as "what" and "how" of the universe and man?

Nor is this all. Thought, valid and logical, may ask more, can turn, as it were, upon itself; look inward to that we call mind or soul. Here science, were it consistent, would see and confess (some scientists do) that, while a great part of what man is calling mind may be traced to sources in physical force or perhaps to something called instinct, there is "a plus" that does not yield to such easy treatment.

In addition to anything that might be designated as "the struggle for existence," bare biological continuance, is what might be called "the struggle for a life worth while"; for, whatever it may be called there is to be traced an effort to rise to more than mere animal existence. This is traceable among all peoples, however poorly many have attained, and however sorely some have seemed to fail to rise. No fair judgment of this effort would make it simply a moment in the strife to endure, whether as an individual self-assertion or mere instinct

to be accounted for in biological terms. The whole range of the race's achievements that one must recognize needs more than this and indicate the impulse to get above and away from what is physical. Something within man, yet not "biological man," has pulsed in his being and expressed itself in morals, religion, worship, prayer, philosophy. And this is constant, as constant, influential, and effectively functioning in him as is any merely physical or biological factor of his total being.

Whether physically alike or unlike (it makes little difference) nevertheless all alike are natively impelled to "a life worth while"; aspiring, seeking in wise or unwise ways to attain it, but always seeking, because, from within, they are urged on by a spirit as native as anything in their constitution. To quote a recent writer in the same vein, who sees how moral precepts and spiritual insights subjugate men's minds as no mere victory of arms can conquer their bodies:

> A leader leads because the way he points makes deep appeal to those that follow him. His teachings would be sterile did they not release a hidden force of dominant aspirations—of which there was often no consciousness until his call awakened them. It proves that, deep planted in the mind of man, as much a part of his biology as laws of nourishment and growth, a hunger for spiritual development is rooted.

Science can make then this contribution to religion, and perhaps that is all it need do—it can recognize that its descriptions and its record of the sequence of events is not an explanation of the irrefutable facts of religion; it can consent that "there is some consistent, basic law which underlies the spirit of compassion, of charity, and the nobilities of life by which we are impelled . . . to some as yet unfathomed, surely harmonious end. Science can go no farther. But need it?" [1]

One expects nowadays to hear that there is nothing left of Religion, and is ready to have rather forceful and dignified reasons presented. Almost every one knows there are philoso-

[1] So in effect writes Hans Zinsser in a recent *Atlantic* under the caption "Untheological Reflections."

phies hoary with age, and scientific formulæ of impressive character which might be arranged on the negative side; but one is scarcely prepared for the almost trivial and worn-out, oft-answered " arguments " presented in the September *Forum* by Theodore W. Darnell, in a debate on this topic. *The Forum* has done better and could again—perhaps. The flip and cocksure disposal of the sacred and still dynamic realities of faith; the easy fling at long cherished beliefs; the sophomoric cocksureness with which religion is discredited in the person of Mr. Bryan, and the loose use of Leuba's questionnaire on God and Immortality among the scientists, do not seem to warrant the dignified and trenchant response of Dr. S. Parkes Cadman, who very temperately begins his reply to Mr. Darnell by saying, " The bases of supernatural religion are infinitely broader and deeper than the article by Mr. Darnell suggests."

Any one, at all familiar with the history of religion, knows that not a single argument in that article but has been previously advanced and answered. If the answer was not "final" it must be recognized that such " finality " for or against the belief in God can never be reached in logical argument. None can prove, neither can one disprove beyond all dispute. Logic has to do with ideas, but concrete reality is a matter for experience.

The claim to be " modern " in Mr. Darnell's case and in the instances of many others, covers a multitude of sins of ignorance or of wilful disregard of history and fact. Doctor Cadman vigorously refutes the idea that a man is " modern " just because he rejects the idea of God and Immortality, or that he is scientific by that attitude. This, however, is only one of the " sins " committed in the name of science. Who does not know that many scientifically minded persons hold to and are held by a sincere faith in supernatural religion, and " declare that the existence of an Infinite Being of perfect goodness and power is not an impossible concept." God for them is the grand objective of mature reflection and reasonable

faith—the objective required as the explanation of life's purposes, as Doctor Cadman writes.

Unaware, apparently, of the fact that to explain the higher life and activity of a fact or of being by its original, lower existence is neither logical nor philosophical, Mr. Darnell proposes to discredit Religion by its primitive content and practises, or even its supposed origin in " fear." Doesn't Mr. Darnell read? The principle of interpretation of anything is to be found not in its first stages, but in its matured and developed being and activities. Must it be forever reiterated that " evolution is the description of a process and not a final philosophy of the factors immanent and operative in that process "? The theist posits a Cause for the process. The atheist presents a process which is never self-explanatory, and so asks faith in an effect for which there is no cause given. " Every man must choose his own estimates," but again as Doctor Cadman writes the theist explains while the atheistic denial leaves us confronted with " intensified and insurgent interrogations."

Much the same way of reasoning is worth while when we turn to the origin and history of Religion. Here, in the propounded origin of Religion, were indeed crudities, and, to us, horrors of belief and practise, even barbarisms, utterly remote from the contemporary order; but—" Surely the simplicity of humanity's germinal thinking about the supernatural does not demonstrate that there is no supernatural order," any more than that simplicity concerning the natural order demonstrates that there is no natural order. Doctor Cadman's thrust must be met or parried when he insists that if Religion is to be discredited because of its primitive traits, we shall open a Pandora's box of difficulties for other interests. For instance: " It is a far cry from the tom-toms of an African tribe to a modern orchestra's rendition of Bach or Beethoven. Shall we despise the orchestra because of its lowly origin? " . . . The truth is that neither science nor religion can wisely berate each other about their history. *Magic* is or was the beginning of

science, and not of religion, or at best magic is its progenitor. And just as scientists have rejected magic from their considerations, so men of religious temper, Christian scholars have effectively eliminated from their faith the crudities germane to primitive Religion.

Mr. Darnell says that only the good life is left—God and Immortality are gone. But what is "the good life"? For him it is independent of the belief in God or future existence. His definition makes it seem impoverished—"man's socialization of his ordinary interests such as business, sport, education and patriotism." Here is the supreme good "anæmic" as Doctor Cadman remarks, but still nullifying the denial of God and Immortality for, "To enthrone the good life as he does, and then to explain it as a cosmic accident, having no ultimate significance and casting no light upon the rationale of things is, to say the least, very flimsy metaphysics." Here we have the good accounted for by the non-good rather than the theist's Eternal Goodness its source and sustenance. If, as I think Bernard Shaw said, "Religion is a matter of taste," argument is not relevant; but one will always wonder at the preferences of others.

Doctor Cadman further suggests that Mr. Darnell's claim that the outlook of naturalism is optimistic is not well founded. The denial of immortality shuts out countless lives from the attainment of goodness and happiness, "the supreme good." For those gone, and those yet to come, whom life here shuts out from such attainment, such denial could scarcely be thought of as considering their situation "full of hope." Denying God and Immortality, what cheerful anticipations can he offer mankind? He leaves us, as a race, without origin or destiny, a true phenomenon, all aspiration baffled, all struggle vain and inglorious.

Here Jesus, as the perfect example of "the good life," may mean much to faith. His faith made him what he was.

He invited us to a like faith and fellowship with God and offered this grace to us as a definite and achievable reality; and "The spiritualization of the natural order, as it emerges in man, by means of the supernatural spirit that is in him, is his truly divine vocation."

WHAT is that which is the essential in any right action, that which when it is motive and director of our deeds constitutes them "right" as over against wrong? How the Greek philosophers of the golden age of philosophy struggled with this question, every student of their work knows. How inadequately they devised motive and end, he also knows. When they offered as a final answer that "Justice" was that which so constituted "right," the quality above the pleasure-giving issues of action, they found their idea of "justice" by reference to social institutions and the good and stability of the state.

When Jesus said that to love God and one's fellows was that on which all (moral) law depends, he answered the supreme question of moral philosophy. Love he thus announces is that which, when it is source and spring as well as end of our action, makes our action "right." That greatest of the apostles, Paul, has announced in virtue his Master's principle in the 13th of First Corinthians, when he insists that above all values in religion and the spiritual life, when all these are seen to be good, is Love. All lesser values will be superseded, are relative, transitory; but Faith, Hope, and Love "last on." But even of these eternal values, Love is the greatest.

All of these things to note that Bertrand Russell is found in agreement with this central and elemental moral and religious truth. He has recently written:

> My attitude, however, is not really one of hostility to moral rules: it is essentially that expressed by Saint Paul in the famous passage on charity. I do not always find myself in agreement with that apostle, but on this point my feeling is exactly the same as his—namely, that no

obedience to moral rules can take the place of love, and that where love is genuine, it will, if combined with intelligence, suffice to generate whatever moral rules are necessary.

Here " Saul " is among the greatest of the prophets; and as one who seeks, simply as a philosopher, to find the essential in all right action, must be recognized as " not far from the Kingdom of God." In writing thus, however, one is compelled to note that when in his philosophy he seeks to apply this principle " combined with intelligence " he arrives at conclusions seriously diverging from those of Jesus and Paul. Whose intelligence then is to be combined with love? No one wishes to challenge Mr. Russell's intelligence; but——

Some of us are wont to believe that Love itself has something like intelligence, call it insight; so that we would rather trust Love, without the " intelligence " of some men, than " the intelligence " of any man without Love. He who is most dynamically moved by Love can be trusted farther in the search for truth than cynic or critic who never knew what it is to love.

Has the critical and sceptical mood become satiated; are men wearying of destructive revolutionaries, and beginning to hope for constructive principles and doctrines? Norman Foerster believes so, and writes that *Humanism,* which offers these latter, is receiving more attention.

What is Humanism? Well—who is the Humanist who answers? It is much like asking " What do Unitarians believe? " The only answer to which is " Which Unitarian? " And much the same might be answered when one asks for the belief of Baptists—Which Baptist? Mr. Foerster in the September *Forum* endeavors to make answer for the genera, by fusing some of the species. His answers are too clear and informing to be missed by any one interested in this new *attitude*—we may name it, since Mr. Foerster denies it is either a " religion " in the accepted sense or a " systematic philosophy." Perhaps it might be called " a Culture."

Though Humanism is not a religion but a working philosophy, the author notes that the two, religion and humanism, are often allied in opposition to what he calls "Naturism." Humanism is not concerned with the natural or directly with the supernatural, the realm of religion; but with the clarification of human values and their realization. Indeed he thinks it is possible to conceive it without religion as an alternative, because it offers, as naturism does not, order and happiness; but in its complete form "it may properly be regarded as including religion, since it enters, under control of the critical spirit, into the third and highest level of human experience—experience so different from the ordinary texture of life that we also speak of it as superhuman. Though the predominant concern of humanism is with the human level, its critical spirit appraises it of a level above the human, a reality higher than human reason can comprehend, most nearly glimpsed by the ethical imagination. It does not find the second syllable of the word *enthusiasm* meaningless."

Furthermore, since Humanism insists on conversion (by right habit); on exertion of the ethical will; on the need of humility, etc.; it seems, to the author, to include all that is essential in religion; and attracts those "who are content to be human, but not to be worldlings." He thinks also that it may be regarded as *auxiliary* to religion, in which something may be found which is not found in the churches. Such Humanism regards religion as higher than a humanism devoid of religion. It nevertheless is not satisfied with the inevitable vagueness of religion and wishes to press on to the supreme level of life.

Nevertheless Mr. Foerster does not believe this Humanism a derivation from the Christian Religion. Owing less to Protestantism than to Roman Catholicism, its origin is classical Greek—pre-Christian. It draws upon all sources, Greek, Hebraic, Buddhist, Confucian, with special indebtedness to "Plato, Aristotle, Phidias, Pindar, Sophocles——"

For the pure humanist it is a matter of "taste," or of choice. "The choice of the humanist is that vision of a proportioned totality, that selective comprehensiveness, that just relation of the planes or levels of life which was more nearly attained in the Greece of Pericles than in any subsequent time or place." Such is the author's summary of Humanism and as such creates a smile as one remembers his reference to "the inevitable vagueness of religion."

Addressing himself to the questions as to how many people and for how long Humanism can satisfy, he very rightly insists that such as the first test can never be a criterion of truth and right. It naturally "attracts persons of intellectual distinction," who may yet find a way to make it more widely acceptable. Though if religion or humanism is good only to a relatively small clique of intellectuals, that would mark it for failure; while if there be a Supreme and Purposive Will, it is incredible that Humanism as thus defined should be all or even the greater, since human kind is made up, for the greater part, of those who are not of the distinguished intellectuals.

Once more as to the efficiency of such "a Culture." What can it do, what *will* it do toward an enduring ethic and culture? The Author thinks that the past proves that Humanism allies itself naturally with dogmatic religion; so that, if it has a future, so has Humanism. The trouble in the past was that men have thrown Humanism and Religion overboard along with their wrappages of authority. So the next step for these allies both, is to restore and clarify "all that is sound in traditions, all that conforms to present experience, when this experience is studied far more searchingly than in the half-baked philosophies and psychologies of our professedly scientific time."

One hopes that the Humanism here portrayed by Mr. Foerster is a true portrait, even though one suspects that it is a rather composite picture. Wonder what Irving Babbit, T. S. Elliot, and some less constructive Humanists will say.

WHAT'S WHAT IN THE MAGAZINES

A JEW LOOKS AT HIS BRETHREN

In recent years much has been written about the Pharisees and Sadducees in the effort to clear up the obscurity of their origin and the even greater obscurity of their essential character. Geiger had seen in the Sadducees a conservative, priestly group attached to the traditional laws and customs and thus opposed to the forward-looking, progressive spirit of the Pharisees who sought to introduce the changes rendered necessary by passing years. Wellhausen, in his important book, *Die Pharisäer und die Sadduzäer,* strenuously opposed this clever interpretation. Laying his emphasis on what Josephus had to say of the two groups, as well as on references in the New Testament and the Psalms of Solomon, he maintained that the essential point of difference lay in their attitude toward the destiny of the Jewish people. In a word, the Sadducees were a political party and intensely interested in Jewish freedom. As such they hated both Herod and Rome. The Pharisees, on the other hand, were in no sense a political party. The law was their chief concern. So long as religious life remained unhampered they were little concerned as to who was in the political saddle.

But though this view may have much truth in it, it fails to account for the well-known differences of opinion—legal and theological as well as political—that existed between the two groups. To reduce the Sadducees to a mere sect of politicians is to run contrary to the evidence. A growing dissatisfaction with this too easy explanation is seen in the writings of Eduard Meyer and George Foot Moore, to mention but two.

In the July issue of the *Harvard Theological Review* a Jewish scholar, Professor Finkelstein, offers a new and most

interesting solution.[1] The key to the situation is the fact that the Pharisees and Sadducees were antagonistic social groups. The motives behind their controversies, not the clashes themselves, are the important thing. So the author suggests as an hypothesis that the Pharisees were originally an urban, the Sadducees a country, group. As time went on and the Pharisees won to themselves the mass of Judean farmers, Sadduceanism retained only the wealthiest families of the nation.

The paper is a brilliant attempt, and it seems to me a convincing attempt, to establish this hypothesis. Josephus himself, without saying it in so many words, suggests precisely this fact. When he says that the Sadducean doctrine was accepted only by a few, "yet by those of the greatest dignity," he implies they were wealthy landowners, for not only in Josephus' day, but for many centuries after him, wealth in Palestine meant ownership of land. Again his observation that the Sadducees were boorish in their behavior even to their own number, in contrast to the Pharisees who were quite the reverse, may be colored by the fact that he was a Pharisee—although not a very fervent partisan—yet the contrast has all the color of the difference between country and town.

Starting with this as a clue, Professor Finkelstein considers modifications of the ceremonial law introduced by the Pharisees, and hotly opposed by the Sadducees, and concludes that in each case—be it the Sukkot ritual, the Sabbath lights, the date of Shabuot, the red heifer, the purification of Menorah, or the attitude to the holy books—urban influence is clearly to be seen. In the case of civil law the same phenomenon is discernible. Ancient society was far more solid than our own. The community, not the individual, was the important consideration. God was conceived as having given laws to the social whole; upon it lay the responsibility for the evil deeds of the individual. But gradually in the cities this conception

[1] Louis Finkelstein, article "The Pharisees: Their Origin and Their Philosophy." *Harvard Theological Review*, July, 1929 (Vol. 22; No. 3), pp. 185-261. (Whole issue.)

broke down. In the country the lord of the house might maintain the fiction of his infallibility and power since his family and slaves had no possibility of economic independence. But in the city all was changed. And due to intercourse with merchants and travelers from other lands, the city dweller began to doubt the authority of the nation or the tribe. The result was that in the cities there came to be less stress upon the nation and a greater emphasis upon the individual. A careful examination of the points of difference between the civil law of the Pharisees and Sadducees reveals that in every case of dispute the Pharisees stand as the individualists, the Sadducees as defenders of the older ideal of the social whole. One example may suffice. The Pharisees freed a master from responsibility for damages committed by his slave; the Sadducees, on the other hand, held him as responsible here as in the case of depredation committed by his ox. Nor is the reason far to see. In the city slaves were of small account and comparatively few. Accordingly, the urban Pharisees could afford theoretical laws about slaves, for as far as they were concerned they did not exist. But the wealthy Sadducees with their tracts of land open to depredation, with visions of burned granaries and wantonly slain animals which they were powerless to check, were naturally indignant at a ruling which tied their hands.

Another difference in attitude that tends to uphold Professor Finkelstein's thesis is the readiness the Pharisees displayed in taking over such a revolutionary belief as that of the resurrection of the dead or the doctrine that there was a host of semidivine beings, some good, some evil. Even before the days when we can speak legitimately of Pharisees or Sadducees we can see the gradual intrusion of the idea of resurrection in the thought of urban writers in close contact with the Persian rulers as Daniel or the author of Isaiah 24-27, while Ben Sirach, hailing from the landed aristocracy, where contact with these new ideas was remote, opposed them as unwarranted innovations. Hence the Pharisees with their urban culture

and their emphasis on the power and dignity of the individual man found this doctrine of resurrection and future life highly acceptable; the Sadducees, reflecting the beliefs of the good old days, strictly affirmed with the older prophets that eternity belonged to nations alone. To ascribe it to the individual was false and heretical.

And even in the attitude of the Pharisees and Sadducees to politics we can see the urban and country point of view in clash. It was not so much the Pharisees' exclusive interest in religion that caused them to break with the civil leaders, John Hyrcanus and Alexander Jannæus. Rather they are to be seen as urban pacifists. The law might be and actually was superior even to the man himself, but with that exception life was supreme. What possible good could come of seeking to extend the realms of Israel at the cost of their own lives and those of their children? They had common sense enough to realize that Palestine could never hope to rival Egypt or Syria. A victorious war would bring them little gain. An unsuccessful war would entail sure disaster. Hence the reluctance of the city dwellers. On the contrary, large landowners might gain new slaves and increased domains by a successful war of conquest. It at least was worth the chance. This attitude may well account for the lessening interest in the one group and the increasing enthusiasm on the part of the other to the Hasmoneans and their successors.

As years went by the Pharisees gained in numbers and strength, while the Sadducees were reduced to a few wealthy families now centered in Jerusalem and with their rural heritage forgotten by themselves and unnoticed alike by Josephus, the New Testament, and the Talmud. In this change the Sadducees lost their original character as a strongly religious sect of conservative outlook and became a party of ambitious and worldly men willing to advance themselves and their interests even at the expense of loyalty to their own tenets. Hence they were quite willing to accept offices, such as the high-priesthood,

though by so doing they were compelled by popular demand to act in opposition to their own sectarian teachings.

So the author concludes:

> We have now examined various controversies between the sects, and have found all of them to be easily accounted for in terms of the proposed hypothesis. We have also followed the history of the two sects in their political activities, and these, too, are what we should expect from social groups such as have been described. The hypothesis accounts for the attitude of the two parties, particularly in their later stages, to nationalism and religion. The individualism of the Pharisees ceases to be a whim and becomes an intelligible party position. In the course of the investigation we have found an explanation for the peculiar position of Ben Sira, who was more conservative in his theology than Zechariah although he lived three hundred years after him.
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> In view of all that the hypothesis explains and the failure to discover any real objection to it, it seems to me that we may accept the foregoing as a demonstration that the Sadducees were originally a party of the country and the Pharisees an urban group.

It will be highly interesting to see the reaction of Talmudists to this novel suggestion. Whatever the verdict be, it is by no means rash to prophesy that all future work on the subject will have to take account of this trenchant argument and highly probable reconstruction.

MORTON S. ENSLIN.

BOOK REVIEWS

The Rediscovery of Jesus. FRANK MERRIFIELD, Assistant Professor of New Testament History and Interpretation, The University of Chicago. New York: Henry Holt and Co. 1929. Pp. ix, 270. $1.75.

A TEXT which many ambitious writers are taking as their point of departure is that which Paul is supposed to have uttered modestly to his audience in Athens, " What therefore ye worship in ignorance, this I set forth unto you." And so the books on Jesus pour forth. One popular author writes of *The Man Nobody Knows*—until he tells us—, another accomplishes *The Recovery of Jesus*. And now Professor Merrifield of the University of Chicago goes on his quest and " rediscovers " Jesus for American youth.

Although one is perhaps justified in a moderate scepticism as to how long Jesus will stay " rediscovered " and in the confident expectation that ere long another intrepid knight will buckle his armor on and sally forth on this modern quest of the Holy Grail, it must be confessed that this latest attempt is rather good. A certain undue exuberance—the author was for many years a baseball coach, in fact was the man who introduced baseball into Japan—is evident, yet the unpleasant odor of muscular Christianity which is characteristic of many attempts to present the Nazarene to athletically inclined young America—especially in the Midwest—is not to be detected in this book. Jesus may be a Prophet of Irresistible Power, a Prophet of Humanity, a Prophet of Contagious Joy, a Prophet of Absolute Sincerity, but he is not a Prophet of Advertising or of Big Business or of Pep. For all this we may be devoutly thankful.

The author is familiar with the results of Biblical study, and utilizes them without parade throughout his book. While the volume is especially intended for college students, and as such will probably be of real value to perplexed teachers who strive, almost in vain, to arouse interest in the breasts of youths and maidens unashamedly ignorant of all antedating the Civil War, it will also be read to advantage by many who though older are equally uninformed.

MORTON S. ENSLIN.

The Way of Victory. WILLIAM LOUIS POTEAT. Chapel Hill: The University of North Carolina Press. 1929. Pp. 83. $1.00.

ONE of the constant sources of amazement to him who reads many books is the courage writers display in hoping to find something worth saying (to say nothing of being worth printing) about subjects whose every

angle has been canvassed scores of times in the frantic desire of discovering the tiniest crevice hitherto unnoticed.

When one says that moral standards today are breaking, that many of us not only do not know how to answer this question, "Why should I be good?" but find its comrade, "What is it to be good?" equally perplexing, that this confusion is not confined to the individual's own conduct and personal relationships but is equally true in his relations with others, be it in business, politics, or government, he is not announcing anything exactly new. Nor can it be said that it is actually novel to hear a Christian preacher conclude that the only way out of this sorry mess is Christ's way, that burning issues can be settled only as men and women bring their lives under the sway of the Christian spirit of fraternity and justice.

But Doctor Poteat actually waxes enthusiastic in saying precisely these things, and he says them so well that even a case-hardened and cynical reviewer is almost inclined to like the way he says them. Enthusiasm for a lost cause is always contagious. And coupled with the interesting identification of the stalwart common-sense attitude of Doctor Poteat as the way of Jesus is the cheery optimism that actually this Via Dolorosa may become the Via Victoriosa.

MORTON S. ENSLIN.

Outlines of Biblical Criticism. REV. W. J. FOXELL, M. A., Ph. D. (London), Rector of St. Swithun's London Stone, E. C. Morehouse Publishing Company. 1929. Pp. 96. $1.00.

A FRANK and candid, although of necessity brief and sketchy, attempt to acquaint the intelligent layman with the results of modern investigation of the Bible. Simple observation about textual and higher criticism—what they are, and more important than that, what they are not—and a brief survey of the more important and interesting problems of both Testaments make this a convenient primer. The author is a practical minister and has written to answer questions that are actual and not theoretical. As such this work will be of value to those in a like situation.

MORTON S. ENSLIN.

The Great Galilean. ROBERT KEABLE. Boston: Little, Brown and Company. 1929. Pp. xi, 212. $2.50.

READERS of the *Atlantic Monthly* will remember the two essays by Robert Keable which recently appeared with the announcement that they were chapters in a forthcoming book. That the two essays were capitally written needs not be said. Otherwise they would hardly have entered that literary holy of holies. Yet it is perhaps fair to say that in the last analysis

the articles that appear from time to time in magazines even of the merit of the *Monthly* are primarily literature, not criticism. They may be written in a critical mood, and they may be arresting—more often annoying—but they are rarely of a nature to make any serious contribution to scholarly knowledge. They are written for people of cultivated taste, but people of cultivated taste are not necessarily interested in spade work, and if they are, they are ready to go in search of it in more likely fields. And, on the other hand, authors who have anything which is worth the saying usually publish in a journal where content, not form, is the prime essential.

Upon reading the book itself these suspicions are confirmed. It is extraordinarily well written, but it leaves one disappointed. In the opening words the author strikes his note:

> No man knows sufficient of the early life of Jesus to write a biography of him. For that matter, no one knows enough for the normal *Times* obituary notice of a great man. If regard were had to what we should call, in current speech, definitely historical facts, scarcely three lines could be filled.

Then follows a distinction between this unknown Jesus of history—he calls him the historical Christ—and the traditional Christ. Out of material purely legendary in character the latter has been constructed. Yet after all this has not been without value.

> The traditional Christ must be the subject of our worship. So he will remain the source of our inspiration. He is not and cannot be, thank God, a subject for the exercise of our historical curiosity or of our scientific vivisection. It is the shadowy historical Jesus, who is so dimly outlined for us in such lost documents as "Q" and the "original Mark," who may be and is a most interesting subject of historical study and scientific investigation. It is not, perhaps, a very wide field, or one in which we are even likely to arrive at very authoritative results. But there is no doubt as to its enormous interest, and no doubt, within limits, as to its profit. If one had to choose, it would probably be better to have the faith of Pasteur's charcoal-burner than the wide learning of a Hegel. But there is no need so to choose. It is possible to glory in the traditional Christ, and to worship him as the ideal and inspirer of all nobility, while at the same time devoting our best intelligence to a scholarly study of the scant remains of the historical Christ.

In the pages which follow one finds himself again and again perplexed. The scant three lines of obituary notice are strangely expanded. A good bit of historical material is apparently quarried out and employed—and it must be confessed, much of it is of a character which deepens the suspicion that it is easier to talk glibly of "Q" and an "original Mark" than to know much about them. The author waxes hot in his denunciation of the abuses of our day and points back to the iconoclasm

of Jesus. He stood out not only head and shoulders above the rest of his own day, but actually was the only one exhibiting the slightest common sense in that whole age. Today we must try to catch up with him, for he is still tremendously ahead of us.

It is after all almost pathetically amusing to see Mr. Keable so completely enmeshed—but without being aware of it—in the snare he would free others from. Actually the material he employs, at least apparently, as historical has for the most part no more probability in that regard than the rest, but it expresses, or can be made to, the author's ideas and so of course reflects the attitude of the one truly great figure. One illustration will suffice to exhibit this tendency. Again and again he uses the incident of the woman taken in adultery to illustrate Jesus' attitude, and he gives no slight intimation that he does not accept it as genuine, until on page 138 he casually refers to it as a fable. Or again this historical Jesus refers to himself in terms only given in the Fourth Gospel. And what a jolt the reader receives in finishing the main part of the book to find an appendix of thirty-five pages devoted to a reconstruction of the earthly life of Jesus!

Yet while it is very easy to bring adverse criticism, not only because of its pseudo-scholarship but also because of its occasional lapses from good taste, there is also much to admire. The ideas may not be those of the historic Jesus, but they are—at least some of them are—good, whoever is responsible for them. Occasionally one tune is harped a bit too long. Occasional bums and prostitutes may be—and very likely are—most estimable characters, but one gains the impression as he reads the book that they were the only people that Jesus actually felt at home with. It is a bit unfortunate to find an author, as strenuously modern as Mr. Keable, perpetuating the old attitude that Christianity was primarily a religion for the down-and-outs. He opposes the up-and-ins so violently that perforce he is compelled to champion a quite orthodox view. Only from necessity, we fancy.

So to read the book is to experience varied emotions. It may be said with confidence that few people will find it dry. It is decidedly worth the reading. And after finishing reading it you will find it intruding itself into your thoughts. Surely a book which can do this is worth $2.50.

MORTON S. ENSLIN.

The Bible from the Beginning. P. MARION SIMMS, Ph. D. New York: The Macmillan Company. 1929. $2.50.

THERE is a growing feeling today among Christians in general that the Bible has had a natural, human origin. Whatever may be thought regard-

ing its source of inspiration, certainly it has been written and printed on earth. Moreover, there is the recognition that there is more than one Bible. There is the Bible of the Jews and the Christian Bible, which includes the former with certain other books! And among Christians there is at least the Roman Catholic Bible and the Protestant, with many translations or versions of the latter.

Why have these distinctions come to be? Why were only certain books chosen for each of these Scriptures? What determined their consecutive order within each? How did these writings come to have an inspirational, divine, holy significance? And the intelligent Christian has had difficulty in obtaining answers to his questions. They have been found in the technical language of the Dictionary or Encyclopedia of the Bible or in the other profound works of scholars which he did not possess or clearly understand if he did.

Doctor Simms has recognized these facts and has sought in his book of three hundred pages to give a comprehensive answer to all such questions. It has been written for laymen and is creditably done, explaining clearly technical terms and making free use of tables and diagrams for illustrations.

Seven chapter headings are listed, each with numerous, well-defined subtitles.

I. Introduction—How the Bible was originally written. Languages and translations.
II. Chief Sources of Our Biblical Text. Complete list of Mss. given and discussed.
III. The Canon of the Bible. Legendary stories of the origin, with true explanation given. Varying canons in use today.
IV. Translations of the Bible into English.
V. Bibles of the Nineteenth Century. British Revision and the American Standard.
VI. Remaining Bibles of the Nineteenth Century. Modern-speech Translations.
VII. Odds and Ends of Biblical Interest.

It is a book each minister might do well to have within his own library and bring to the knowledge of his people.

R. E. E. HARKNESS.

The Philosophy of Religion. EDWARD E. RICHARDSON, M. S., M. D., Ph. D. Philadelphia: The Judson Press. 1928. Pp. 148. $1.50 net.

THE author has been pastor for years and also Elton Professor of Mental and Moral Philosophy in George Washington University. He is frankly apologetic in his purpose. He is assured of "the finality in an absolute

sense of Christianity." His second purpose is "to set forth the teaching of trinitarianism and put it upon a philosophical or logical basis. . ." This aim is much narrower than the title of the book warrants, and unwittingly implies that trinitarianism is essential to religion. It may be conceived to be essential to certain concepts of the Christian religion, but the writer specifically distinguishes between Christianity and "other religions."

Professor Richardson is well aware of the tendencies within Christendom that threaten the Christian religion, and he contributes his share to expose the unsound philosophical or rational positions of non-Christian religions. He gives the impression of having much material in reserve, and assumes that readers will supply ellipses in argument and in phraseology. Accordingly, many of his statements may be clear and self-explanatory to him, but as written not a few readers will wish to ask questions. Maybe this is one of the chief values of any book, and will awaken interest in "another volume" which the author has in preparation.

MILTON G. EVANS.

The Coming Revival of Religion. ALLYN KING FOSTER. Philadelphia: The Judson Press. 1929. Pp. 146. $1.50 net.

THE contents of this volume are based on years of experience in intimate personal contacts with teachers and students in dozens of our colleges and universities. The author's experience as educator and pastor qualify him to evaluate judicially the conversations of those whom he met. His rare social endowments gave him ready access to the intimacies of undergraduate life. For nearly ten years he has been student secretary of the Board of Education of the Northern Baptist Convention, and has had the rare privilege of meeting students in large gatherings and in small groups. Frequently he met individuals for private religious conversation. It was natural that he should think the word revival appropriate to describe what he wished to say. In his contact with students he combined the methods of mass and of personal evangelism. Then, too, he had audiences that demanded candor and fearlessness, that resented cant and charlatanism, that expected adequate knowledge of the world of thought and action with which they were familiar. The volume shows that he did not disappoint them. Doctor Foster's testimony to the character and ideals of the thousands of students and hundreds of professors whom he has met gives abundant reason for his conviction of the certainty of *The Coming Revival of Religion.*

Each of the six chapters of the book will repay reading and reflection. The chapters are: Incitements; The Coming Revival; What Is the

Matter with the Church? The New Evangelism; The Heralds of the New Reformation; The Gospel of the New Renascence.

MILTON G. EVANS.

The Christ of God. S. PARKES CADMAN, D. D., LL. D. New York: The Macmillan Company. 1929. Pp. 180. Price, $1.75.

DOCTOR CADMAN'S name is one of the most familiar names in contemporary life. To call attention to a book by him is to assure many readers. He has method of composition and style all his own. So characteristic is his thinking and writing that the word "Cadmanesque" spontaneously comes to mind to describe this volume. The chapters of this volume were delivered as lectures on the Shaffer Foundation before the Northwestern University, Evanston, Illinois, and were published at the request of the University Faculty. The book contains five chapters, with the inviting titles: The Christ of Christian Experience; The Threefold Approach to the Person of Christ; The Christ of a Growing Experience; The Christ in the Modern World; The Christ of Tomorrow. A good bibliography and index are appended.

MILTON G. EVANS.

Jesus of Nazareth: His Life and His Teaching. JOSEPH KLAUSNER, Ph. D. Translated from the original Hebrew by Herbert Danby, D. D. New York: The Macmillan Company. 1929. Pp. 434.

THIS book was published September, 1925, and reviewed in the January issue of THE CROZER QUARTERLY, 1926. It was reprinted January, 1927, and again reissued in July, 1929. These republications justify the judgment of the earlier more elaborate review, viz., "Doctor Klausner's book written for Hebrews will become the permanent possession of Gentile scholarship. While not itself the first book on Jesus of Nazareth, every subsequent book will reckon with it and be indebted to it."

A pathetic interest now attaches to the name of Doctor Klausner, since in the recent Moslem riots against the Jews in Palestine, he suffered the loss of much of his valuable library.

MILTON G. EVANS.

The Place of Jesus Christ in Modern Christianity. JOHN BAILLIE, D. Litt. New York: Charles Scribners' Sons. 1929. Pp. 219. $2.00.

THE author had his intellectual training in Scotland. He is one of the many Scotch scholars who have been called to university work in Canada and in the United States. He is Professor of Systematic Theology in Emmanuel College, University of Toronto. The story of the origin of

the present volume will indicate its value. In 1927 Professor Baillie delivered a series of five lectures at the Midsummer Conference for Ministers and Religious Workers at Union Theological Seminary, New York. The lectures were so well received that President Coffin and the Faculty and Directors of the Seminary invited him to repeat the course, with whatever changes the lecturer desired to make, to the regular student audience under the terms of the Ely Foundation. Eight lectures were given early in the current year. *The Place of Jesus Christ in Modern Christianity* is a redistribution of the matter of the eight lectures into nine chapters, as follows: The Present Perplexity Regarding Christology; Alternative Lines of Solution; The Christian Fellowship; Christ the Founder; Was He Really the Founder? God in Christ; Some Unsatisfying Interpretations; Atonement; Some Final Clarifications.

The reader of the volume as it now appears is not surprised at the favorable reception of the original series, and is grateful for the invitation that led to their subsequent publication. The author rather apologizes for the matter in this volume because it concerns " a broad and much-occupied field . . . where I could not hope to contribute anything new but only to help toward the clarification of what is already very old." Whatever his own preferences may have been, perplexed people desire clarification, and they need it for reasons the writer states in his lectures. Philosophy is now in unstable equilibrium, if that indeed has not been its normal condition; historical investigation makes Jesus as much of a problem today as he was to his contemporaries; modern social conditions are crying out for readjustment to meet ideals of justice and of grace, as were those of the first Christian century; and a cursory reading of European history discloses motives and policies at work in the formulation of current ecclesiastical dogmas that make their moral and religious authority impossible. Inevitably perplexity attaches to the " Person and Work of Christ."

Professor Baillie states the situation uniquely. He adapts Santayana's *The Christian Epic* so as to tell the Christian story of redemption in its least reflective form, i. e., as a narrative. The result is a fascinatingly dramatic story naively told, so that it reads " like a chapter from the world's mythology." Having told the story in the literary form of a myth, he asks:

> Shall we then allow this Christian epic to pass, with the stories of Olympus and Valhalla, into the dim repertory of the past? Shall we, while continuing to worship One God and to cherish the hope of the divine destiny of the soul, while continuing also to admire the human figure of Jesus and profit by much that he taught, yet relegate the God-man and His Saving Deed to that same semi-lethal chamber of our minds in which Theseus and Siegfried now quietly sleep?

It is the purpose of the course of lectures to answer the question negatively. "The question will, I believe, serve only to make us feel that there is another side, a tremendous other side, to this whole matter." The "other side" is given in the succeeding chapters. It is not the ordinary stereotyped apologetic either in matter or method.

The matter is sometimes presented by the more nervous champions of orthodoxy as if we moderns, in desiring to reopen this whole issue of Christological formulation, were wantonly disturbing a magnificent edifice of ancient thought which, after many centuries of patient hammering and chiseling, had reached a finally triumphant completion at the Councils of Nicæa and Chalcedon. Yet the real truth is that this Christological question was always more or less of a difficulty for Christian thought and that we are now doing no more than making a fresh attack upon a problem that was never really settled in a satisfactory way. The history of Christian theology during the first five centuries of its existence is, as a matter of fact, more than anything else a history of Christological perplexity. And if this perplexity seemed, with the coming of the Dark Ages, to give way to a contented Chalcedonian orthodoxy, that was not because a satisfying solution has now at last been found, but partly because a kind of paralysis has begun to take possession of men's powers of independent thought. That is why, during our modern period, when the mind had been coming to its own again, the Christological problem has appeared to raise its head more insistently than ever. I have always felt that no good is done by assuming too reverential an attitude toward the progress of dogma in the early ages of the Church. The story does indeed read as a magnificent testimony to the compelling greatness and glory of Jesus Christ and the reality of the spiritual awakening which his gospel had brought to that whole Mediterranean world. Moreover, a renewed and more patient study of the fundamental plot of it will usually be rewarded by the discovery that behind even its most unreal debates there lay hidden, however deep buried in the sawdust of the pedant's workshop, issues that are of real import for the understanding of the soul's life with God. And we do, I think, almost invariably have the feeling that, as the lists were then drawn, the Church Catholic was fighting on the better of the two sides. Nevertheless it may be doubted whether the story reads as one of the most successful chapters in the history of the intellectual achievement of our race. . . Thus it is that in our own day the Christian consciousness is finding itself thrown back afresh upon its powers of independent reflection. It is to the task which thus presents itself that this little book will try to make a humble contribution. Our aim will be to set forth as clearly as we can what we believe to be true about Jesus Christ and his relation to our religious life, availing ourselves eagerly of the hereditary forms of thought and expression wherever these seem likely to help us, but not hesitating to seek out new and different forms wherever our thinking demands them. It is plain that in doing this we must start from the very foundations. But the foundations of Christology are set deep in the essential experience of the Christian fellowship. And so must begin rethinking by making sure that we understand what that experience is.

Chapter III is particularly illuminating and stimulating. It is worth printing apart from the other chapters. But if printed alone, an inquiring

mind would demand something more to be written to explain the marvelous fact of "The Christian Fellowship." This the author does in the chapters entitled "Christ the Founder." In this discussion the most inconclusive portions concern the possible *rapprochement* of the non-Christian religions with Christianity on "the proposal of anything like 'Christocentricity.'" Is there not here a comparison of the Jesus as a historical figure and an estimate of Jesus as "the Christ"? The temper and the method of Professor Baillie's whole discussion is a hopeful sign that non-Christians will accept Christ as the Way, the Truth, and the Life, when "Historical Christianity" shall no longer be the *skandalon,* but shall as in the first century be a fellowship of love—a fellowship as between man and man—a fellowship as between God and man. To become acquainted with Professor Baillie through this volume is to meet one who has undeniably reflected purposefully, and writes with refreshing clearness and power.

MILTON G. EVANS.

The Present Crisis in Religion. The Reverend W. E. ORCHARD, D. D. New York and London: Harper and Brothers. 1929. Pp. 281. $2.50

DOCTOR ORCHARD is the well-known minister of Kings Weigh House Church, London. He has not been content to think and act as though he and his fellow ministers had nothing to learn. So aggressive and so unconventional is his devotion to religion, that he has become somewhat of a conundrum to both Anglicans and Non-conformists. He is more of a religionist than a churchman, yet he is a thoroughgoing advocate of organized Christianity.

Chapter six of the present volume, entitled "The Rehabilitation of the Church," is a forceful discussion of two prevailing attitudes toward contemporary Christianity, namely, the disposition to distinguish sharply between Christ and Christianity, and the disposition to make an equally sharp distinction between Christianity and the Church. There is no question about the validity of both distinctions. To abandon the Church in the sense of allowing the membership to lapse or of discontinuing attendance upon worship, is not to abandon Christianity. It is simply to register dissatisfaction on intellectual, or æsthetic, or ethical grounds. Such an attitude cannot long be maintained seriously without a further retreat to the consideration of the place of Christ, and refuge is taken in some sort of valuation of him that smothers the conscience. The author deals with both attitudes and gives reasons why neither can be permanent. In his argument, he admits whatever truth there may be in the charge that the church fails to produce in the general ethical level of the individual; or

in the general impression made by the church as a whole, anything equivalent to a corporate embodiment of the Spirit of Christ, and he admits also that the church has not unequivocally shown the necessity of certain humanitarian, social, and international reforms for which its critics are enthusiastic. Doctor Orchard's own faith in the value of the church cannot be stated better than in his own words:

> The truth needs to be boldly stated that even if the Church had done nothing but announce to the world the fact of God, the eternal destiny of the soul as determined by our life here, and the need of Christ by every heart; and had never advocated any social reforms, done anything to relieve physical distress, or concerned herself with the daily life of humanity, it would have still done for men the supreme service; for it is the insistence on the supernatural, the call to worship, the demand for faith which anchor the world to reality, fertilize the roots of humanity, and keep open the door of hope.

He is so convinced of the need of the Church that he always begins the word with a capital C. The Church connotes something definite for him. No present organization equates with his "Church," yet the present organizations must be reckoned within its rehabilitation. A dispassionate analysis of Catholicism and Protestant ideals discloses the hopefulness of tendencies in contemporary Christianity. The Catholic ideal of one Church throughout the world, gathering up the experience of the ages and handing it on as an ever-richer heritage to new generations, touching life at every point, meeting all the needs of humanity, and finding room for every taste and temperament, if simply a form of romanticism, is felt to be a true ideal and worth striving for. Then too it is within Catholicism that the sense of the supernatural in religion, the fact of the divine presence in devotion and the sanctity which ought to attach to the very idea of the Church, are maintained. So marked has been the influence, in these particulars, on the Anglican Church, that within a century it has inserted into the Anglican Communion sharp divisions and critical issues, the results of which cannot be foreseen. Non-conformist Churches are feeling the influence of the Catholic ideals in their efforts to recover greater dignity in worship, expressing itself in architecture, in experiment in liturgical prayers, and a more frequent and a more orderly celebration of the Lord's Supper. The Catholic ideal of unity is manifesting itself in negotiations for union, naturally, at first between churches nearer allied in doctrine and organization, but which ultimately will include all the historic divisions of Christendom. The author appreciates the difficulties, but he calmly maps out the road to be taken, and points out the signs within Protestantism and Catholicism that are evidences of the probability of a rehabilitated church that will meet the many needs of humanity.

In chapter seven, the author reaches the crux of his problem. He is aware of the intellectual and social and psychological inhibitions at work hindering religious advance, yet he gives reasons for his conviction of the survival of religion. These inhibitions have been stated time and again in the earlier chapters. But if they are rightly described as inhibitions, then he thinks there must be a great deal of repression taking place. Evidences of repression he sees in the "hectic rush after pleasure," the Occult Movement, recourse to psychoanalysis. The need is for a well-thought-out, coordinated, and powerful effort on the part of those who feel themselves responsible for religious education and propaganda. There is evidence that both Catholicism and Protestantism are contributing to this end. The Catholics are reviving apologetic to meet ancient criticism, and Protestants in their evangelism are developing a clearer psychological method and propounding a sounder doctrinal basis. "If these two appeals, apologetic and evangelistic, could be coordinated in order to face the world needs and modern mentality, an enormous and important advance might be registered, and could almost be guaranteed" (p. 260). Two specialized functions are mentioned as requiring development, viz., individual instruction and social application. The author illustrates his meaning in detail and shows what both Catholic and Protestant are contributing. But it is a revival of religion that is needed, and by revival he means a return to the verities of mystical theology. "Combined with a sound psychology, enriched with all the new facts and right methods recently made available, mysticism contains the possibility of a redemptive application to the perverted types of personality which we find in the hopelessly slack, the viciously enslaved, or the mentally distressed" (p. 275). The revival must be an experience of individual sanctity and social regeneration. These are indisputably interdependent. Internal values which religious experience alone can reveal must displace overvaluation of externals, if our generation or any generation is to be saved from its sorrows, its anxieties, its sins of every sort.

The book is both a diagnosis and prognosis of the present religious condition of the world as a whole, but specially Christendom. The chapter headings indicate both the diagnosis and the prognosis: The Present Condition of Religion; The Cause of the Present Crisis; The Issues Critical for Humanity; The Prospects of Recovery; The Reconsideration of Christianity; The Rehabilitation of the Church; The Revival of Religion.

To read this volume is to discover why Doctor Orchard has gained a wide hearing in the English-speaking world.

MILTON G. EVANS.

Christian Thought, A Grammar of Interpretation, or Christianity and Nature. F. W. Butler. London: Society for Promoting Christian Knowledge: New York and Toronto. The Macmillan Company.

"This book is written in the conviction that there are principles and dominant insights which should govern and control the Reinterpretation of Christian Thought."

These principles and insights the author holds condition truth, though they are not always appreciated or even recognized. He offers an introduction which will present two or three dominant and central insights, the grasping of which will enable one to see his way through the whole matter.

Reinterpretation he regards as an imperative existing need in Christian thought, although it is, in one sense, simply an aspect of a more general need, indeed demand upon all science and all constructive thought at the present time. Continuity must be maintained, however.

In this process a radical separation between religion and philosophy is impossible; and the philosophy he proposes is what might be styled a philosophy of Deed. For him history is an expression of reality, and the principle of reinterpretation he emphasizes is that of the manifestation of Truth through Deed. The Supreme Deed is the redeeming action of God in Jesus Christ. In him we have revelation by means of action. Necessarily the author is thus concerned with the data of the history of Christianity, and inevitably is involved in discussion of New Testament criticism. He seems to the reviewer to point to the essential weakness of those who eliminate, on a naturalistic basis, all value of the reported supernatural in the New Testament. (See pages 80-83 in particular.)

> Naturalism in the realm of New Testament Criticism shares the fate of all Naturalism at the hands of modern science and critical philosophy. Its conclusions are implicit in its premises, and these being epistemologically invalid, its conclusions are worthless, and its claim to being scientific meaningless.

In the chapter on "The Christian Synthesis" he reminds the reader that he has shown that the gaining of spiritual knowledge requires spiritual insight—the actual putting forth of spiritual energy and discernment; but recognizes the inevitable complication arising in "the factors of subjective influence and perception of significance"; but again is on tenable ground when he writes:

> There are, however, no reasonable grounds for rejection of the portrait of Jesus as clearly given to us in the Gospels, unless we reject as testimony regarding character and personality the fruits of spiritual insight. *In that case no appreciation of the most significant elements in history is possible at all,* for constructive insight and creative imagination are necessary elements in the understanding and

depiction of any and every character, and for the reconstruction of every historical situation.

Indeed every attempt of New Testament criticism to construct the portrait of Jesus necessarily involves the use of those very subjective influences which we all recognize are active in the Gospel portrait. Whose subjectivity is to be preferred, "preferred" mark, which again involves "the subjective influence"? To say that the reconstructions of the New Testament by the critic are on the same level of either capacity or verisimilitude requires a considerable degree of credulity.

The function of spiritual perception is to work on its own appropriate historical and spiritual data. The experience of salvation seeks expression. In ascribing worth and power to Jesus Christ this experience makes a religious judgment, an estimate of value and worth, "but with the sense that in making such judgments, affirmations concerning *reality* and concerning *place* in the scale of being are being made. There is no severance between metaphysics and religion even from the beginning."

Whether one accepts his principles and the value of his insights or not, the author's reasoning is of great value, and will fully repay the reader for his labor of reading. One wishes his style were simpler and less involved, and his phrases less unfamiliar. It is rather clumsy English and often requires rereading, while strength, however, may be clearly recognized in every reasoning.

SPENSER B. MEESER.

The Major Traditions of European Philosophy. GEORGE BOAS, Associate Professor of Philosophy, Johns Hopkins University. New York and London: Harper and Brothers.

SOME one has said of a certain popular book on philosophy, the sales of which have reached the proportions of "a best seller," that it is more nearly a biographical encyclopedia of philosophers, than an exposition of philosophy. In this volume we have a brief but adequate and authoritative history of philosophy, written in an engaging simplicity of style, and linked with the interests of history, science, and literature, which give form and significance to the ventures of human reason, and in turn affect those interests. Here one sees the unfolding and developing of human thought and recognizes the continuities as well as variations of that mind. How more interesting or simply expounded philosophy could be made, than it is in this volume presented, it is difficult to imagine, if at the same time fidelity to the thought of the philosophers is maintained.

One of the most interesting of the novelties of this history of philosophy is the careful exposition of so much of the thought of Pythagoras

and the neo-Pythagorean development. The layman in philosophic study will find a fresh range of influence, a hitherto unrecognized element in the later stream of philosophic thought, and the theologian will find a background of explanation for certain elements which characterize the school of Plotinus and likewise the early Christian theologians. It is of course a commonplace with the theologian that some of the New Testament writers, Paul and the Johannine writers, were so influenced by Greek thought, Platonic, Aristotelian and Stoic; but here is pointed out the influence of Pythagoras in the later theological development.

And this is not the only novelty in the history of philosophy as given by Doctor Boas. There is a fresh insight into many of those movements of philosophy which are lost save by the research workers who are not content simply to repeat what others have reported without serious consultation of the originals. In the treatment of any philosopher one chooses to turn to, or any of the influencing elements which give cast to a new movement, the reader will find the cultural equipment and keen discernment of the author making valuable contributions to an understanding of philosophic movement and progress.

Fresh estimates of some "renowned" philosophers are especially refreshing, as when, of Francis Bacon, it is written, "His reputation . . . is out of all proportion to his clarity, and grew both because men forgot his predecessors and because he was an Englishman."

The work in no sense pretends to be exhaustive. The task of the writer of a history of European philosophy is stupendous. The best is what Doctor Boas appears to the reviewer to have accomplished—the clear statement of the characteristic patterns of philosophic thought and their interrelations. If in any particular case the report of the work of the philosopher seems inadequate as the statement of his whole system, it must be remembered that no volume could contain the totals and no reader could either. The purpose here is well wrought out. We have the main stream of philosophic thought in its continuity and recognition of its tributaries. Any reader who wishes to explore further may find valuable blazed trails and waymarks to guide him.

The chapter on America, however, we regret to say, seems utterly inadequate. Under the title of the book one does not look for a treatment of the movements or contributions of American philosophy. The chapter might as well have been omitted. Perhaps Doctor Boas has already or will in the future write more comprehensively on this aspect of the history of philosophy. The present-day student of philosophy cannot ignore the valuable contributions being made by American philosophers other than

those mentioned by the author. We bid for a History of American Philosophy by the same author, and hope he will be as catholic in his treatment as in the present work.

SPENSER B. MEESER.

Church Work with Young People. HARRY W. STOCK. The Pilgrim Press. 1929. Pp. 236. $2.00.

SCARCELY will any one care to dispute the assertion that never before have the churches and their ministers come to such close and intelligent grips with their tasks as today. There has developed what may well be termed the science of church engineering; such includes a body of general principles scientifically wrought, together with wisely evolved methods in application of principles.

The volume before us deals exclusively with the church in her ministry to the adolescent group. Successive sections discuss understandingly the principles involved, critically evaluate methods currently employed, suggest those better methods together with reasons therefor, and finally present a well-selected bibliography as enticement to further acquaintance with the phase of endeavor under discussion.

It is assumed that the total relationship of the church to her young people is broadly educative. She sets herself to the guidance and enrichment of the growth of her youth. The ultimate aim is character which functions religiously, an aim which demands unity in the entire educative program. Organization and method are correspondingly determined. It is proposed that the inclusive organization be called The High School Department of the Church School, and that all activities by and for the group be brought thereunder.

Of the twelve chapters, particularly suggestive are those on Objectives, Curriculum, Worship, Outreach, Finance, and Recreation. The author has wrought so excellently throughout that a practically inclined reviewer is inspired to wish that just such a volume were available for each major group within the responsibility of the church.

WILLIAM R. MCNUTT.

Church Profit Making. FREDERICK A. AGAR. New York: Revell Company. 1929. Pp. 87. $1.00.

INCREASING symptoms of uneasy conscience, relative to current money-raising methods, come daily to attention. Many pastors and lay people habitually "view with concern" undignified, if not actually immoral, schemes for securing church funds,

Doctor Agar senses this feeling of uneasiness, and in a timely little volume considers the whole matter. There are four chapters dealing in turn with (1) concrete methods now employed, (2) arguments advanced to justify these, (3) arguments against them, and (4) methods which are both effective and right.

Pastors of churches who are resolved to bring about approved financial policy, may well begin by circulating a few of these volumes among their influential laymen and women.

WILLIAM R. MCNUTT.

The Master Purpose of Jesus. JOHN D. RHOADES. Philadelphia: The Judson Press. 1929. Pp. 244. $1.50.

MR. RHOADES is a prominent lawyer; his book is an attorney's brief for the "case" of Jesus and his mission. The Client stands at the bar of both history and contemporary thought, and there appears his devoted attorney to plead his manifold justification to Lordship. Thus——

In personal endowments he towers above all others who have lived; the goal he set up for men is the superlative goal; no one will venture to question the fact that he becomes the world's teacher; while by an inherent authority he issues the master order "Go," which all men will find it wise to obey, and obeying will progressively discover the very "law of life."

"The Master Purpose of Jesus" is a straightforward honest appreciation and evaluation of one man's Lord and Master. By virtue of its evident sincerity it is also a practical confession of faith for many an earnest Christian, who with this author believes Christ to be the one hope of our world.

Evaluations are not dependent, fortunately, upon Biblical scholarship, hence present-day knowledge in this field passes by on the other side.

WILLIAM R. MCNUTT.

The Diamond Shield. HENRY JUDSON PORTER, D. D., pastor of First Baptist Church, Washington, D. C. New York: Doubleday, Doran Company. 1929. Pp. 154. $1.50.

A BEAUTIFUL apologetic for the love that "never faileth." A book which is a chest of bread for the Christian's devotional life. An interpretation of 1 Corinthians 13, for which the diamond shield of Ubald is employed as a concrete basis.

"In the legend of the diamond shield . . . Ubald and his Companion Knight were sent on the hazardous mission of rescuing Rinaldo from his exile in the land of the Enchantress." These bore a diamond shield, at

once for protection and for magic use in recovering their fellow knight. When it was presented to them they were thus charged,

> Then take a shield I have, of diamonds bright,
> And hold the same before the young man's face.

So will he who looketh into the mirror of perfect love behold his own lack of loveliness, forsake his unlovely ways, and like a knight of old set out in quest of that love-life which faileth not to bestow the satisfactions abundant.

WILLIAM R. MCNUTT.

The Scandal of Christianity. PETER AINSLIE. Chicago: Willett, Clark & Colby. 1929. Pp. 212. $2.00.

DEDICATION, "To Christians everywhere who have lived, are living, and will live in an experience and expression of Christian Brotherhood." The scandal of Christianity is that its rampant denominationalism is the product of religious warring, and hence the antithesis of that brotherhood for which Christ toiled and without which mankind perishes.

The scandalous denial of Christ by a divided and unbrotherly church is clearly discerned by the rising intelligence and ethical appreciation of the people; and the results for the Kingdom are tragic. The blame for this situation is upon the head of each and every denomination—Eastern Orthodox, Roman Catholic, Anglican, the various Protestant bodies, and innumerable divisions within them all. These have consistently practised unbrotherliness, thus wasting their precious substance in the house of anti-Christ, with the sickening result that they face the challenging need of the world with a dread palsy.

> We are now in the midst of an unequal fight. The forces of the world are too strong for the weakened forces of Christianity. There are a great many indications of Christian strength in the world, but they are largely interdenominational or among those fellowships that are outside of the church. Denominational Christianity, strong as it may be numerically and financially, is decidedly a weaker factor in our present-day civilization for making permanent in the thought of the world the standards and ideals of Jesus. The urge of these times is some method by which to make effective Christian life in the nations of the world, so that the most imminent task of present-day Christianity is the union of the church of Christ.

What therefore shall be done? Well first of all let there be established that superlative goal, a united church. Then let there be a determined and sacrificial movement toward that goal by decreeing the death of all attitudes and practises which in any sense deny the equality of all Christians before God—such equality for example as that symbolized by the Lord's Supper. At the same time set out to rewrite church history, not in terms

of doctrine, controversy, and denomination, nor yet by the measure of politicians, creeds, or wars, but rather as a biography of Christian ideals, or the story of "a certain kind of life" in its development.

The voice of the centuries warns against hope of a living unity in authority, in episcopacy, in creed, or in any given rite or ceremony. These have all been tried and found wanting. *"There is but one primary factor, and that is the Spirit of Christ."*

Here is his church, with nearly two thousand years back of it, scandalized by a denominationalism that denies Christian brotherhood to the world and so conceals Christ as to make him one of the obscure characters of history. Our denominational programs when purely denominational become crumpled paper beneath the Cross of Christ, mingling with the dice which the Roman soldiers cast for his garments. Christ must be free and, therefore, the scandal of denominationalism must be abolished in order that the church may fulfill its purpose in the world.

Our counsel: Let the smugly contented denominationalist who enjoys his smugness, avoid this volume, for it is quite sure to disturb him—provided, of course, that his mind is not short-circuited and his conscience not electrocuted.

WILLIAM R. MCNUTT.

The Psychology of Religious Awakening. ELMER T. CLARK. The Macmillan Company, New York City. 1929. Pp. 170.

Developing Personality in Boys; The Social Psychology of Adolescence. W. RYLAND BOORMAN. New York: The Macmillan Company. 1929. Pp. xix and 257.

THROUGH the medium of the questionnaire Mr. Clark has tabulated fifty thousand data regarding the social origin of conscious religious experience in 2,174 youth who are scattered on college campuses throughout America. With this statistical data he has collaborated his findings and deduced principles to represent the trend in the current religion of adolescents. He then uses this empirical study to indicate the failures and successes in contemporary religious education.

There is no doubt that the author has accomplished a big undertaking and that he has illustrated with much detail the relative value of his technique of procedure. He has assumed, and proved to his satisfaction, that "the dawn of the religious consciousness (is) almost exclusively a phenomenon of adolescence." On this basis he made his most important discovery. That is, that the model period for religious awakening is from the tenth to the fourteenth year and the average age is twelve years and eight months. If this condition is representative of American youth and the findings of Starbuck thirty years ago (that the average age was six-

teen years) were dependable; then the age of religious awakening has been lowered by three years and a half in one generation. Though this conclusion invites some interesting speculation, the author is conservative in his use of the statement. He does think that Calvinism has been a derogatory influence in the promotion of approved religious experience, and that Arminianism has been a distinct aid in this cause. Though some of the higher aims of religious education are being accomplished according to Clark's analysis of his data, its most "dangerous" tendencies are to neglect the element of feeling in religion and to depend too technically upon finely spun mechanical and ethical distinctions.

In his opening chapter, the author gives considerable attention to defending his method of investigation from the anticipated criticism that his findings will be disqualified in measure because of the large place allowed for subjectivism. Undoubtedly this does represent the weakness in the work. To take one instance only, how advisedly will (or can) a college sophomore answer such questions as: "Do you consider yourself religious?" "Describe the circumstances (of conversion) and your feelings leading up to the experience." The questionnaire contained twenty-five inquiries. Though Mr. Clark sought to safeguard his own analytic procedure by defining in advance the particular tools he would use in his treatment of these hundreds of replies, there are very real hazards in this scholastic adventure. The book deserves careful study as a splendid illustration of the merits and demerits of a particular type of social method, as well as for the suggestive findings which the author has deduced.

In *Developing Personality in Boys,* Mr. Boorman has employed the method of securing interview and life-history documents with considerable reward. He has used an accommodation of the Thomas-Faris psychological pattern (original and derived wishes) to interpret the behavior evidence. Witnessing the youth as the personal and highly energetic expression of a type of social culture, he differentiates "over-organized," "un(dis)organized," and properly organized personalities. Under any circumstance, the wholesome child is constantly undergoing reorganization of his "rôles," his attitudes, and his habits from the sixth year of age, in order to discipline "urmotives" and train desires for his fit membership in a complicated social order. It becomes the obligation of parents and boy-leaders to learn how to help these increasingly individualized persons through the periods of most critical change. After devoting the main body of his book to an analysis of types of behavior problems and corresponding unfit social settings of boys, the author concludes his study by offering a clear and rather extensive description of ways and means to guide youth to social adjustments that make for stabilized personality.

The uncritical reader might conclude that the book contains material bearing on juvenile delinquents only, and as such, was written for those adults whose business it is to supervise the conduct of these unsocial people. As a matter of fact, Boorman has substantiated his thesis that every adolescent is in a degree a " problem " person. Western society is so high-tensioned that excess demands are imposed upon all youth resulting in overstimulation of their wishes and consequent misguided direction of their behavior. What boy has not an excessive (or insufficient) interest in athletics, radio, girls, parties, fishing, autoing, or the movies? The author's acquaintance with boy life is so broad and his fine distinctions in social analysis so marked, that a casual reading of the volume impresses the layman with the exceeding timeliness of the volume. A careful study of the text informs the student of boys of a wealth of suggestion for child guidance research as well as of a rich content of material on mental and physical hygiene.

The book is well documented with source material from boy life, as well as with quotations from standard texts in psychology to support the author's interpretations. Free from dogmatic features, it presents alternate view-points on debatable themes, while it suggests many phases of boy-adjustment which require much further research in order to answer basic questions in personality-making. Mr. Boorman is a director in Y. M. C. A. work nationally, and the president of the Boy Workers' Association of Chicago.

STEWART G. COLE.

The Intimate Problems of Youth. EARL S. RUDISILL. New York: The Macmillan Company. 1929. Pp. 217.

THE author, formerly a schoolman, has come to know " the intimate problems of youth " as a parish minister in the Lutheran church. Their difficulties center in social adjustment, vocational selection, leisure, recreation, sex, standards of morality, and religion. These are realistic categories worthy of a study of the friends of young people.

The book affords a readable introduction to these several phases of youth life. Parents and teachers will see a reflection of their teen-age boys and girls in many of the pages of the manual. Here and there an effort is made to introduce the Christian standard of conduct. The author has drawn upon reference materials from many sources to give support to his conclusions. These conclusions are set forth in the form of social maxims by which a youth may live well. The elements of quest and experimentation, which represent the very breath of so many young people today, are hardly given sufficient recognition. Is it not true that many

of the best rules of life are never discovered until the great adventure in human society and the mysterious universe has been taken? Besides, some will question if religion is not more a matter of love than of faith.

Undoubtedly, Doctor Rudisill has magnified the major problems that young people face today. He has brought to his treatment of them a trained mind and a readable style. His answers may be said to represent a discriminating and conservative position in educational circles.

STEWART G. COLE.

Youth and the World Outlook. JOHN L. LOBINGIER. Boston: The Pilgrim Press. 1929. Pp. 64. 35 cents.

THIS fine little manual presents the main subjects in modern missionary propaganda in thirteen studies for young people. The author has won a place among internationally-minded Christians and seeks to make this vantage-point the possession of church youth generally. The reviewer recommends it strongly to groups seeking an enthusiastic, though unprejudiced, view of social and missionary Christianity.

STEWART G. COLE.

Immanuel Hymnal. New York: The Macmillan Company. 1929. $1.75.

THIS volume is a laudable attempt "to bring together the best in the evangelical hymnology of the English-speaking peoples." The editorial work is credited to "a small," but unnamed, "group of theologians and musicians who have felt that hymn-book making has fallen into stereotyped ruts and that there is need of fresh and interesting material, both text and music." In the effort to meet this need, some one hundred and thirty new hymn-tunes are introduced, and a number of worthy hymns which have fallen into disuse have been recovered. At the same time the older and more familiar material has been retained, unless considered below the best standards.

The Hymnal contains some five hundred and eighty selections, forty or more of which are gathered in an appendix under the title "Gospel Hymns." The final section presents sixty well-selected responsive readings, each beginning on a separate page. The index of subjects includes such important matters as "Children's Hymns," "International Peace," "Social Justice," in addition to the usual topics. No cursory examination of a work like this can disclose its real merit. In content, exterior, and typography, it makes a strong appeal for the test of use.

RITTENHOUSE NEISSER.

The Abingdon Bible Commentary. Edited by FREDERICK CARL EISELEN, President and Professor of Old Testament Interpretation, Garrett Biblical Institute; EDWIN LEWIS, Professor of Systematic Theology in the College of Theology of Drew University; and DAVID G. DOWNEY, General Editor of the Abingdon Texts. Abingdon Press. 1929.

IT was an event in the Biblical world when twenty years ago the One Volume Bible Commentary was published under the editorship of Rev. J. R. Dummelow. In a volume of over eleven hundred pages all the books of the Old and the New Testaments were interpreted, and some thirty articles of a general nature were included. The general editor came from Cambridge University and was supported by a corps of writers among whom were some of the best-known British scholars, together with seven Americans, making forty-three in all. This was avowedly an effort to put before the reader in concise and readable form the accumulated wealth of recent scholarship for *spiritual* ends. It succeeded admirably in its aim, and its hearty reception indicated that the religious public appreciated the venture.

Ten years later, Peake's One Volume Commentary on the Bible appeared. It was also a collaboration of British and American scholarship, fifty-eight to three, and two of the three were born and trained in Britain. It was at once noticeable that the number of men of outstanding reputation in Peake far exceeded that in Dummelow. Its objective also was slightly different. It sought "to be neither homiletical nor devotional, but to *convey with precision* the meaning of the original writers." It was frankly more critical, using all the ascertained results of Biblical study with freedom. Beyond question it was more scholarly and was no whit less spiritual than its predecessor.

Another decade passed, 1919-1929, and then came Bishop Gore's One Volume Commentary with its predominantly Anglican contributors and its Anglican atmosphere and attitude. Here again there was a definite objective and a definite constituency in mind, and both ends have been reached in this commentary.

Now on the heels of this comes the Abingdon Bible commentary, edited by Doctors Eiselen and Lewis. It is larger than any of its predecessors, having over fourteen hundred well-printed pages that are a delight to the eye. There are sixty-six contributors, the majority of them American, though the margin of ascendancy could scarcely be smaller. Indeed the reviewer is careful not to pry too deeply into the question of national origins or even present allegiance lest this vantage-ground for America should be lost. However, the work is of a very high average of scholarship, perhaps surpassing its predecessors with the exception of Peake.

Its objective has been to meet the needs of the average man and its key-note has been simplicity without any sacrifice of scholarship. These have been reached, and the editors are to be congratulated and thanked for this valuable work.

Many of the general articles are noteworthy. How to Study the Bible, by F. J. Rae, is a most suitable opening article. It is very simply written and convincingly stated. Would that every Sunday-school teacher and even the preachers were familiar with the general attitude presented here. The appeal for honesty in Bible study is well put and is still necessary. The emphasis on the use of a proper edition, one that presents the patent literary facts to the eye, the paragraph, the poetry, the drama, and presents it in modern English is well laid. Then the insistence on the knowledge of the background and the need of mastering the context and the text ought to be brought home to all.

Considerable repetition is found in such articles as the Bible as Literature, the Divine Element in the Bible, the Christian Approach to the Scriptures, and the Use of the Bible in Preaching. But then that would seem unavoidable and is not lacking in pedagogic value.

It is doubtful if any Bishop in the Methodist Episcopal Church could have written a saner article on the Christian Approach to the Scriptures than Bishop McConnell, and it would be difficult to find a preacher who could give more wholesome advice on the use of the Bible in preaching than Doctor Cadman.

The commentaries on the individual books are wonderfully acceptable. They explain and interpret the difficulties as adequately as the space at disposal will allow. Occasionally we wish they had gone further and done better. Professor McFadyen is too hesitant about placing Habakkuk in the Greek period. To hold the little book to the Babylonian period does more violence to the Hebrew text than emending *Kasdim* to *Kittim*. The unity of the book, its coherence, and its message all seem to be calling out for the 332 B. C. date. Then Professor R. W. Rogers on Ezra is a puzzler. He is fully aware that what may be gleaned from the books of Ezra and Nehemiah concerning Ezra has more difficulties than may properly be raised in this commentary (p. 457). Then he proceeds to treat the memoirs of Ezra as though they were accurate source material. This is hopeless. There are difficulties and uncertainties, but there are some certainties. One of the most patent of these is that the Ezra memoirs are throughout the work of the Chronicler. To treat them as Doctor Rogers has done is scarcely in the best interest of religion.

While the Apocrypha is not interpreted, as it is in Bishop Gore's commentary, there are three general articles of splendid quality devoted

to the intertestamental period. Two are by Professor L. E. Fuller, of Garrett Biblical Institute. One is on the literature and the other on the religious development of this period. They are as adequate as can well be presented in the allotted space. Again, among the general articles in the introduction to the New Testament, is one by G. H. Box on the Historical and Religious Backgrounds of the Early Christian Movement. This treats in a very suggestive way of the historical, religious, and literary development of the two centuries preceding the Christian era. Brief but suggestive treatment is given to such topics as, the great parties of Judaism, Jewish apocalypses, and their main conceptions, the Jewish dispersion and the influence of Greek culture. These articles will give the careful reader an adequate outlook on this period that has so much importance for those who would understand the New Testament.

The New Testament seems to be as adequately treated as the Old. The article on the formation of the New Testament by Professor James Moffatt covers only a little more than six pages, but while quietly stating the historical facts about the use of the Old Testament by early Christians, the effects of this use and the factors determining the structure of the New Testament, he lays the foundation for an intelligent understanding of our New Testament documents. Indeed to know the facts is "an awkward fact for plenary inspiration," but it is a wholesome knowledge for the development of the Christian consciousness.

Most of the contributions to the New Testament are of the same irreproachable quality. The New Testament and Criticism by Professor E. F. Scott, the Life of Jesus Christ by Professor J. F. McFadyen, the Teaching of Jesus by Professor Rall and the Life and Work of Paul by J. V. Bartlet only indicate the wealth of material that is presented. Only the highest commendation can be given to these and other articles. However, when we come to the article on the Miracles of the New Testament we are almost in another world, and in another age. It is highly apologetic, argues in a circle, and begs the issue. If the conclusions of the author have no more secure basis than here presented, then the less said about them the better.

But enough has been said to indicate the values of this commentary. It is a very definite mark of progress in the world of Biblical thought, and will easily put within the reach of the intelligent layman the results to date of scholarship. It should serve its avowed purpose for some ten years, when it is to be hoped a revised edition may be required to meet the general demand.

I. G. Matthews.

BOOKS RECEIVED

Clough: Kingdom-Builder in South India. Herbert Waldo Hines, Ph. D. Philadelphia: The Judson Press. $1.50.

"Dedicated to the Boys of the Royal Ambassador Organization," this little book of one hundred and sixty-eight pages, with its simply and directly told tale of a marvelous achievement, does have its heroic appeal. Doctor Hines wisely does not go into details, but gives his story a sweep which tells of the bigness, ability, and power of this man who was a leader during his "teens" in survey camps on the unbroken plains of the Northwest and of missions and missionaries during later manhood in the Far East.

The story is well told, though perhaps less reference to the heroism of the missionary period should appear in the chapters dealing with the pioneer experiences of boyhood.

R. E. E. Harkness.

"What Do We Mean by God." C. H. Valentine, M. A., Ph. D. New York: The Macmillan Company.

We wish to acknowledge the receipt of this valuable volume, received too late for review in this number. It is the desire of the Editor to give extended notice and comment to the work as it concerns itself with the fundamental of "the fundamentals."

Spenser B. Meeser.

Behold the Man. Friedrich Rittelmeyer, Ph. D. New York: The Macmillan Company. $1.75.

A glowing and inspirational tribute to the Man of Nazareth though it frankly offers nothing new to the student of that life. Translated from the German by Erich Hofacker and George Bennett Hatfield, of the University of Pittsburgh, it appeals at times to the American reader as somewhat rhetorical if not effusive.

The four chapters, entitled The Life, The Personality, The Message, The Significance, are based upon four lectures delivered by the author some years ago.

R. E. E. Harkness.

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